

UNIVERSITY OF TORONTO

# graduate

*May 1972*



The University's President-designate, Dr. John R. Evans, and his wife, Gay, at their farm in April. Photograph by Robert Lansdale.



## graduate

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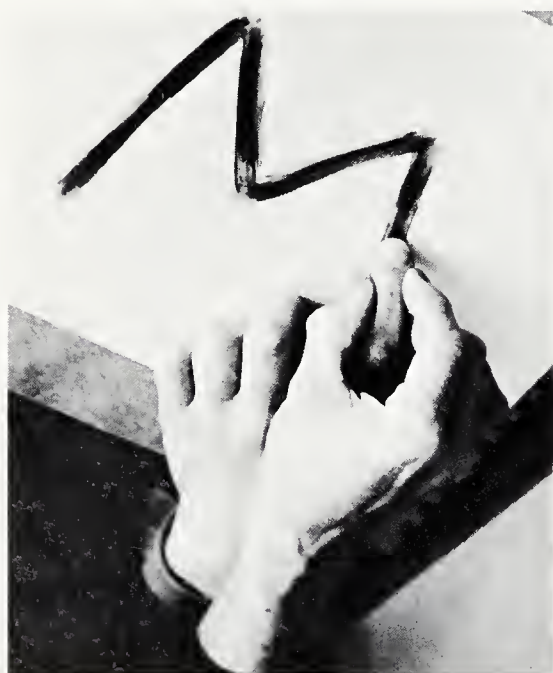
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Scarborough's Principal Plumptre – who was in the eye of the storm – writes about the Enriching Innovator and other characters who emerge from John Lee's perceptive study of TV as applied to higher education. See page 12.



How may someone not skilled in hand language communicate with a person who is both blind and deaf? Merely use his or her forefinger as a pencil and "print" on any even surface. (The visible letter shown here is photographic license.) See page 7.

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# HUMAN HEART TRANSPLANTATION

(A review of Thomas Thompson's book *Hearts* and a discussion of the current status of heart transplantation)

"Hearts" by Thomas Thompson dramatically describes the mental agonies (and occasional ecstasies) of patients undergoing heart surgery, and their relatives, and the personalities of surgeons and members of the staff. Missing no opportunity for shock tactics, the book takes us through the hectic era of heart transplantation in Houston with emotion-packed graphic descriptions of heart donors and their families, of recipients, operations, and deaths.

This is the first book by Thomas Thompson, ex-Houston reporter and ex-entertainment editor of *Life* magazine. It is cleverly written, interesting, incredibly frank; it reflects an apparent period of close association with the two well-known medical centres.

Perhaps the intimacy of the book creates its unusual reader interest. DeBakey and Cooley are quoted during operations and speaking intimately to patients about death and dying and to resident internes about their professional careers. This approach involves the reader in the incredible story. The book portrays not only an intriguing, ghastly picture of heart transplantation but – what could be more interesting? – a close-up, personal view of the two most famous surgeons in this era, Mike DeBakey and Denton Cooley, with intimate details of their astonishing feud.

Although overly dramatic, "Hearts" reminds us what immense moral and physical forces have been liberated by new medical technology and knowledge. Along with some implied criticism of the medical scene in Houston the book indicates the great impetus given and the contributions made to surgery by these men.

The chief criticism to be levelled at this book is its lack of balance and perspective. The story moves from one dramatic and catastrophic episode to another without adequate reference to the large number of patients who receive treatment in a quiet, routine way and return home to live happily. Thompson has chosen a rare mutation in surgery and has described it in splendid isolation with no reference to the practice or philosophies of heart surgeons in general across the land.

Thompson makes only one real attempt to present another side of the picture. He devotes two paragraphs to a quotation from Dr. Norman Shumway of Stanford

University, who interestingly enough is still quietly making a continued success of heart transplantation.

*Shumway could not resist criticizing Cooley in a published interview. Shumway said, "It's not a surgical business primarily. If it were merely a surgical exercise they'd all have survived. In transplants you see diseases come into being that people never dealt with. You need a lot of people with a lot of disciplines. You can't have Sonny Jurgensen (the professional football quarterback) win games without a good line in front of him. You can't do transplants in a specialty hospital. ... Bright people must be heard. The guy that does cultures in the lab must feel as important as the guy who sews the heart in. Cooley said, 'The prescription for success in heart transplants is cut well, tie well, get well.' That's naiveté. The problems come after surgery. They're not surgical problems."*

*Shumway had been the man whom American medicine thought would usher in the era of transplanted hearts. Instead he became the principle surgeon to survive it. Mercifully the race was no longer a race, the spectators had gone home, all the runners save one had dropped out, he could afford to take all the time he needed to reach the finish line.*

Thompson makes clear the imagination, the technical skill, the inexhaustible drive, and the preoccupation with numbers of operations on the part of both Mike DeBakey and Denton Cooley. Their two-year domination of the heart transplant arena enhanced the spotlight of publicity under which they work. Cooley's aggressive approach was first praised, then later criticized. Perhaps all radical innovations in medicine and surgery that have required a rapid change or evolution in our moral and ethical standards have been accompanied by strong public and professional reaction. Certainly the book "Hearts"\* and its review in a recent issue of *Life* magazine are evidence of either a genuine emotional reaction or an irrepressible desire to be dramatic.

Is it right that our society should allow public opinion on important, complex issues to be molded by authors with a minimum background in the subject who write interesting but dangerously biased books? The public is protected by licensing boards in the skills and the professions where minimum standards are ensured. Newspapers have shown a sense of responsibility and self-discipline by creating

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\**Hearts. Of Surgeons and Transplants, Miracles and Disasters Along the Cardiac Frontier.* By Thomas Thompson. 304 pp. New York: McCall Publishing Co. \$7.95.

science writers who possess a background of knowledge and an awareness of the moral and ethical concepts of the scientific community.

Should publishers not organize and set down some basic standards? Would this inhibit free expression? Perhaps unbalanced books such as this make their contribution by stimulating us to provide an answer – but in so doing they can also distort our thinking.

## A sober appraisal of where we stand

So much for “Hearts” – what about the whole subject of heart transplantation? What did happen and what is the current thinking on this subject?

After the first human heart transplant in December, 1967, there was a period of two years of intense activity and near-hysterical interest. Surgical teams in 65 different centres around the world (32 American, 33 in other countries) performed 160 heart transplants. In spite of a relatively low survival rate the news media continued to give it top priority with daily bulletins and scoreboards. Surgeons, patients, and relatives of heart donors were interviewed, televised, and photographed. The majority of medical men cautiously supported this concept.

The first glowing reports were followed by some critical appraisals of the mortality rate and the moral and ethical aspects of the procedure. In early 1970 the interest and surgical activity declined almost as rapidly as it had appeared. It is important to note that the operation of heart transplantation did not completely disappear. A few centres have continued this work quietly and with progress.

What happened?

(1) Was the mortality rate in the operation so high that professional and public opinion forced abandonment of the procedure?

(2) Had the full impact of the new moral and ethical concepts involved in this work made it unacceptable to all?

(3) Did operations designed to bring fresh blood supply to the heart by vein graft reduce the need for transplants?

(4) Did the news media in their enthusiasm spoil what

may have been a successful advance in medical science by gross over-exposure causing nervous breakdowns in the recipient and fear in the donors' families with a resultant shortage of donors?

All these factors should be assessed but these questions should also be answered:

(1) Is it possible that there was nothing very unusual about this particular advance in surgical treatment other than: (a) The unprecedented limelight.

(b) The involvement of a second person – the donor?

(2) Is it possible that humans were not able immediately to accept the donor procedure with the new concept of death just as humans in the nineteenth century were slow in accepting the study of human anatomy in cadavers procured by grave robbers?

### A. BACKGROUND

To evaluate the current status of heart transplantation one must consider some background and an objective assessment of results compared to similar advances in the medical sciences.

#### 1. Philosophical

Each milestone has required an adjustment in our thinking and moral standards. Probably the greatest public uproar was produced by Darwin when he announced the theory of evolution. Simpson of Scotland was criticized from the pulpit for being the first to relieve the privileged pain of childbirth with chloroform. The outcry over the advent of vaccinations for smallpox stimulated George Bernard Shaw to write a stinging rebuke to doctors in his “Doctor's Dilemma”. Lister was seriously abused for postulating that “morbid wounds” were due to infection by bacteria. In the early part of the last century there was such a fear of tampering with the body after death that students of anatomy had to resort to robbing graves; now autopsies are almost routine.

And finally the famous Viennese surgeon, Billroth, stated at the turn of the century that any surgeon who attempted to operate upon the heart would not only be unsuccessful but would lose the respect of his colleagues.

Is heart transplantation another such milestone?

Do we unconsciously still feel that the heart is the seat of the soul and reject the idea of removing it? Surely not,



*The first human heart transplant operation supplied fresh evidence that, in some situations involving major surgery, humans respond much better than laboratory animals*

when the replacement of three valves through three incisions in the heart is an accepted procedure.

Is it more likely that we hesitate to accept the new definition of death agreed upon by national and international societies? Removing a heart that may still be capable of beating from a donor who by definition is neurologically and irreversibly dead is understandably difficult for the laity to accept.

## **2. The Development of a New Surgical Technique**

### *(i) The Jump*

Why did Barnard carry out the first transplant with incomplete knowledge of rejection and in spite of experimental evidence in dogs that heart transplantation was not compatible with long-term survival?

We all know that results from animal experiments do not always reflect the experience in humans. There comes a time when experimental research has progressed to a certain level but the final solution appears to be a long way off. Meanwhile patients are dying.

Under these conditions certain courageous souls have not waited for the final experiment and, not without some reason, have jumped into the human procedure hoping for the best. Dr. Walton Lillehei, for example, popularized the use of heart-lung pumps in humans. When there was a prohibitive mortality rate of about 80 per cent in dogs who were placed "on the pump", he nevertheless proceeded to operate upon humans who were dying only to find that they tolerated the pump far better than dogs. He thus made this valuable, life-saving technique available to medical science earlier than it would otherwise have been.

Dr. Gordon Murray was the first to transplant homograft heart valves in humans at a time when experimental research did not show conclusively that they would function. They have proven successful.

Thus, Barnard, using a simplified surgical technique designed by Norman Shumway, made the "jump" and indeed heart transplants are more effective in humans than in animals.

### *(ii) The Ebb and Flow*

In the development of a complex operation involving new physiological and bio-chemical principles it is not uncommon to see an ebb and flow in surgical activity. There is a period of activity followed by relative inactivity while one watches the early results and digests the knowl-



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edge gained. The advent of heart valves is a case in point.

The early plastic heart valves were placed in the heart with a high hospital mortality rate and a high incidence of malfunction of the valve after leaving hospital – akin to rejection. A patient with a rejected valve can be just as dead as one with a rejected heart. At the Toronto General Hospital, after an initial year's trial in patients who had less than a year to live, we were not wholly satisfied. A moratorium was declared while we studied the patients already operated upon. One of our staff toured the best centres in the United States to glean additional unpublished information. Four months later we felt justified in proceeding again.

It is obvious that every heart surgical centre should not be involved in pioneering all techniques. If a centre has had an adequate open-heart experience and a background of interest in the subject it may be justified in taking part in the developmental stage of an operation. Otherwise the centre should wait until a few pioneering units have established a more or less standard technique with an acceptable risk. Far too many surgical centres in the world felt without justification that they should be involved in the pioneering studies of heart transplantation. Some of these centres had not even met present-day standards of excellence in routine valve replacement. This attitude, probably encouraged by the attendant publicity, was the major cause of the early high mortality rate.

## B. RECIPIENT

### 1. *Mortality and Function*

In a more practical vein the important problem is the recipient so let us look at him.

Certain criteria for the selection of recipients are accepted in all centres. These patients have terminal coronary heart disease with chronic heart failure and with heart muscle replaced by scar. Most centres can name up to a dozen such patients who were chosen for heart transplantation and for whom a donor was not obtained. They all report that these patients died within four months of selection. This has been the experience of ten patients in the Toronto hospitals. Thus any survival after four months is an extension of longevity although we must be sure it is a worthwhile existence.

On February 1st, 1972, the world transplant registry reported that 183 patients had been operated upon with

28 survivors. That figure really means very little without adequate analysis. It is difficult to interpret a figure dealing with the initial development of an operation in so many centres.

At the World Heart Transplant meeting in Montreal in June, 1969, it was pointed out that in the world series of heart transplants, if all the deaths that occurred within the first week were discounted (and these were principally technical deaths due to the large number of participating centres), 30 per cent of the transplants were alive at the end of six months.

The total series indicates that two-thirds of the recipients died in the first two months – a discouraging proposition – but these figures are less important than the results from two selected centres.

Norman Shumway's unit in Stanford University, Palo Alto, California, has performed heart transplants into 41 recipients. They report survival of 42 per cent at six months, 37 per cent at one year and 26 per cent in two years.

The Toronto experience with St. Michael's, Toronto Western Hospital, and Toronto General Hospital is interesting. Of seven heart transplants, three are alive. The survival has been 43 per cent at six months, 29 per cent at a year, and 29 per cent at two years. The three current survivors are from St. Michael's Hospital.

The reader should decide on the merits of the world mortality statistics in the light of the results from two selected centres.

The majority of survivors from Palo Alto and Toronto have been able to live useful lives with a satisfactory level of activity. Many are back at gainful employment. Mental upsets are a significant source of late disability, however.

To avoid the serious mental upsets described in "Hearts" the potential recipient should have a careful preselection psycho-social assessment to eliminate cases that may be prone to breakdown. A psychiatrically-trained social worker has been on the staff at the Toronto General Hospital for four years to help in the proper selection of recipients for heart transplants and other serious operations.

## C. SURGICAL TECHNIQUE

The surgical technique is now standardized and should be associated with an operative mortality of about 10 per cent. An operative or early death will likely be due to

*In Toronto an inter-hospital committee avoids duplicating expensive personnel and facilities by using the tissue-typing laboratory which has been a key to successful kidney transplants*

the poor general condition of the recipient or a donor heart whose muscle has not been adequately preserved. Infection, not rejection, is the chief cause of late deaths reported from the registry.

#### **D. WHY DID THE OPERATION DECLINE IN POPULARITY?**

Could the public and the profession conscientiously accept mortality rates as described?

In the last few years 159 liver transplants have been performed and only 9 recipients are alive with functioning grafts. This work is continuing. The liver, like the heart, is an unpaired vital organ requiring a neurologically dead donor yet this mortality has not stirred the public conscience.

The first year of kidney transplants, now remarkably successful, saw an even lower one-year survival rate than that in heart transplants.

Many years after the advent of cancer surgery articles were published which suggested statistically that surgery for cancer of the rectum and breast did not improve the patient's outlook. There was no public outcry and this form of surgery has progressed and is now of accepted and proven value.

Since the public has shown its ability to accept new procedures with high risks it is difficult to believe that statistics from heart transplantation could alone explain the decline in its popularity.

Obviously there was a headlong plunge into this field, often without adequate forethought, research, or preparation. This does tend to discredit a procedure but it is usually not enough in itself to eliminate it if the operation has special merit in helping a dying patient.

The reluctance to accept the removal of the heart and accept the concept of neurological death have undoubtedly been factors in the temporary decline of heart transplants but once again, remarkably enough, a dying man and his relatives indicate no serious trouble in accepting this.

A new operation which brings fresh blood to the heart muscle by way of a vein graft has provided an alternative for some potential transplant recipients but for the majority of cases there is still no alternative.

This brings us to the spotlight of publicity which has been a grisly problem. Failures have been publicized and

the significance of mortality statistics has been clouded by emotional reporting without interpretation based on objective analysis and background information. This publicity may have proven a remarkable stimulus to research in the subject but has definitely inhibited the cardiologist, the cardiac surgeon, the neuro-surgeon who supplies the donors, the potential recipient, and the potential donor's relatives.

The reader may say, "That is a good thing," and historically one may have to believe this. However, to answer the earlier question: publicity is one of the major factors in the dramatic falling off of heart transplants.

#### **E. THE TORONTO EXPERIENCE**

Brief reference has already been made to the University of Toronto experience. Venturing into the surgical unknown, elaborate preparations were originally recommended, but it soon became apparent that no extensive special surgical equipment or after-care was required for heart transplants, and no extra personnel other than those already on hand for kidney transplantation. The plastic valve in a routine operation for valve replacement actually costs \$375 and the new heart is a generous gift. The only significant extra cost in heart transplantation is the somewhat longer hospital stay.

Duplication of expensive laboratory personnel and facilities was avoided from the outset by an inter-hospital cardiovascular surgical committee agreeing to use, for hearts and kidneys, one tissue-typing laboratory in the Toronto Western Hospital. This also serves as a central information agency.

The University of Toronto also has, in the Medical Sciences Building, a tissue-typing service and transplant immunology research supported by our new Institute of Immunology, as advanced and sophisticated as any in the world. This team of internationally known scientists is gaining excellent experience from the active kidney transplant programme in progress at the University. To back up and further justify a human heart transplant programme in Toronto four years ago, surgeons at the Toronto General Hospital mounted a joint experimental research project at the Banting Institute with the Departments of Medicine and Pathology to study rejection. The key to these experiments was the simplified technique of heart transplantation where a transplanted heart functions well in



the abdomen of the recipient animal. Thus he has two hearts and rejection can be studied without exposing the recipient dog to the discomfort and risk of a classical heart transplant operation.

New and important knowledge is being obtained from this very productive research which is now recognized internationally. Most important, this project has for three years been at a stage where an opportunity to study blood and tissue samples from a human heart transplant will yield valuable knowledge and accelerate the study. This is available to all three hospitals.

To study the moral and ethical aspects of heart transplantation and to ensure protection for patients, the University appointed a special committee to consider University support for the heart transplant programme. The committee was composed of leading lawyers, criminologists, theologians, philosophers, and scientists. After a year and a half of discussions this committee decided that the University would endorse this form of surgery provided that certain criteria were followed in patient selection and care and provided the basic research in progress at the university would benefit by a study of each of these human operations.

#### F. WHAT HAVE WE GAINED THUS FAR?

1. Twenty-eight patients are now living beyond their expected four months and it is my impression that the majority are happy to be alive.

2. Studies of the human cases have given us a large amount of knowledge about selection, the management of rejection and the surgical technique, and have pointed up pertinent problems.

3. We have learned how to manage an unconscious, neurologically dead patient and preserve the viability of the heart and kidneys.

4. Medico-legally the past four years' experience has stimulated the study and clear definition of death which did not exist before. This operation has been the impetus to have the "Uniform Anatomical Gift Act" in the United States and the "Human Anatomy Act" in Ontario passed by law which at last allows one authority over the disposal of one's body after death. It has stimulated a complete revision of the outdated Coroner's Act in Ontario.

5. Problems can be anticipated. There will probably be attempts to sell organs, particularly kidneys and possibly

hearts. If so, how much are they worth? Is there a sales tax? Should such a transaction be considered capital gain? And who owns the organ once it is transplanted?

6. The greatest benefit from the heart transplant era has been the incredible stimulus to research into transplantation immunology such as tissue-typing and the phenomenon of chronic and acute rejection. New and very pertinent knowledge is being amassed rapidly.

#### G. THE FUTURE

In the future human heart transplantation should proceed with caution and constant objective reassessment. Only a few adequately prepared surgical centres should become involved in the next stage of development. To ensure successful long-term survival of a happy well-adjusted patient the actual surgery is only a step in what should be a comprehensive inter-disciplinary team approach. Each operation will be considered a form of palliative treatment as well as a source of fresh knowledge – some of which cannot be obtained from animal experiments.

Before proceeding one should study carefully the psychological state, happiness, and productivity of those who live with another's heart. The preoperative psycho-social screening may well be a key feature in the future selection of recipients.

Although scientists cannot control the rejection process from knowledge gained in the last two years in the kidney transplant programme it is felt that the majority of the rejection episodes can now be suppressed using the same drugs as before but using them more judiciously. There is also evidence that once the recipient has passed the fourth or fifth month he may become non-reactive (lose his tendency to reject) with an optimistic future. Perhaps as Medewar suggests the blood vessels of the graft become lined with a non-reactive protective layer.

Once we learn how to preserve the donor heart and learn more about antigens and antibodies the immunologists will have time to prepare the recipient for the donor's heart and hopefully make him non-reactive before surgery.

In the background is the plastic heart with atomic power; a recent announcement from the National Institutes of Health indicates that this may be ready for use in six or seven years.

Time alone will tell.



## 12 YEARS TO CONVOCATION HALL

This year for the benefit of one student the traditional graduation ceremony of University of Toronto will be altered. On June 1st 1972 in Convocation Hall Mae Brown will stand beside the Chancellor instead of kneeling before her and Dr. Pauline McGibbon will confer the degree of Bachelor of Arts through manual touch language on Mae's left hand. Mae is totally deaf and blind and this will be the only way to communicate to her that she has achieved her goal. Mae Brown will be the first deaf-blind person to graduate from a university in Canada.

The journey from Clarkwood residence for the blind to Convocation Hall took twelve years. Seven of them were spent completing Mae's high school education and five at Scarborough College. During these years Mae attended summer school too, making a total of almost twelve months work every year for twelve years. No wonder her psychology professor, Dr. Bert Forrin, refers to Mae as "the gutsiest girl I know."

That quality is something she seems to have acquired along the non-royal road to learning. The account of her childhood reveals that she was rather a timid child taking little part in school life – when there was any school life.

Mae was born near Thunder Bay, Ontario, the daughter of a bushworker and his wife. She has two sisters and



*Professor John Kenyon pauses for "a word" with Mae Brown after a lecture at Scarborough College. One of Miss Brown's classmates, Miss Irena Scilenyj, translates for him by using Miss Brown's forefinger as a pencil.*

a brother but is the only one in the family to have had academic leanings. She said, "The early school years were broken up too much because we lived in the country and studied through correspondence courses – and no kid likes that." When she did get into school there was little continuity for one reason or another. She continued, "I went a little in grade 1 and it was broken for a while. Then I got to grade 4 and that was interrupted so I really didn't get right into school until grade 6. I was the only one in our neighborhood who went to the collegiate. The others went to vocational school."

Asked about her favourite subject she readily replied. "Literature. Literature and history have always been my two favourite subjects." But at the collegiate, as in her previous schools, Mae never became a part of school life. When a small child she had lost the sight of her right eye and her

hearing on that side. She was self-conscious about the glasses she had to wear and afraid of breaking them. When the others were outside playing Mae would stay in and read.

Again her school days came to an abrupt end. She had reached grade 9 but her sight was failing so rapidly that she had to leave. Eventually the cause was diagnosed as a brain tumor and Mae was rushed to Toronto for an operation in order to save her life. It did but it rendered her totally blind and deaf. In addition she now had a speech impairment because the operation had damaged muscles and nerves in the lower part of the face. She still had the power of speech but had to learn to form the sounds. Labial sounds are still impossible for her to utter but the listener soon becomes familiar with the idiosyncracies of her speech.

Then followed a long period of recovery and rehabilitation. As a blind

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© Dorothy Dew. A graduate of University College, Mrs. Dew has returned to Canada and free-lance journalism after an eight-year sabbatical with a publishing company in London. She was for many years a teacher of speech in Toronto – and thus particularly interested in this commission by the *Graduate* which taught her, she says, still another means of communication.





*Above:* concentration is utter as Mrs. Joan MacTavish transmits Professor Kenyon's lecture on British reform measures in the Gladstone-Disraeli period.

*Right:* in a tutorial, Professor John Kay clears up a point or two about Blake's "Tiger, Tiger burning bright."

*Below:* an old friend, Psychology Professor Bert Forrin offers his beard for inspection. He had been clean-shaven when last they met.

*Below, right:* in her apartment Mae Brown writes to a blind friend on a Braille. The portable typewriter is for letters to her family and sighted friends. In Mae Brown's world neither machine makes a sound and the lighting fixture is meaningless.





*A school teacher tried to escape – “then I put myself in her place and agreed to give it a try”: among rewards was a ringside seat for a contest in which the Bard met his match*

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person Mae Brown now came under the aegis of the Canadian National Institute for the Blind and went to live in its residence – Clarkwood. It was from here that Mae took the first step on the path to Convocation Hall.

The word rehabilitation flows smoothly on the tongue. It is a gentle word giving no indication whatsoever of the mental or physical pain inherent in its meaning. One day you have a world that is much the same as anyone else's. The next day you have a world that is totally dark and completely silent. Then rehabilitation is teaching you to live with the absence of the two most important senses a human being is blessed with, teaching you how to cope with frustration after frustration, how to look for the positive in what is left to you.

In the course of Mae Brown's period of rehabilitation she was sent for a time to the Lighthouse School for the Blind in Texas to learn machining – the making of aprons and other simple garments. “But it was no use, said Joan Keagy, CNIB's Supervisor of Social Services for Ontario. “Mae was not only unhappy at that kind of work but it just wasn't the sort of thing she could do well.”

Now recognizing that Mae Brown's abilities were more cerebral than manual the CNIB gave her a job in the library proof-reading in Braille. This move turned out to be the equivalent of tossing a lighted torch into a tinder-dry forest. The renewed association with literature awakened in Mae an intense desire to complete her high school education. The “gutsey” quality was beginning to show.

The late Elsinore Burns was a voluntary worker for the CNIB who made it her job to find a teacher for Mae; not an easy task because apart from the essential professional qualifications the teacher had to be special as a per-

son. What was wanted was another Annie Sullivan for another Helen Keller. The first few lasted only a matter of weeks to the disappointment of both the CNIB and Mae. Then Miss Burns contacted Peter Saxton, now Director of Market Research for the Gage Educational Publishing Company, but at that time a secondary school teacher in Metropolitan Toronto.

“As a matter of fact, I was roped into it,” said Mr. Saxton quite without rancour. “The CNIB got me there under false pretenses. I thought I was going to see them about reading one or two nights a week. When I got there I was introduced to Mae and told what was required – teaching her two nights a week – and I refused. Then I put myself in her place and agreed to give it a try. I decided she couldn't have another disappointment. She had had too many already.”

After half a dozen sessions Mr. Saxton discovered that Mae was a very bright pupil indeed especially in history and English literature. “She could tear Shakespeare apart like nobody's business,” he said. “Mae would come up with interpretations of some of Shakespeare's lines quite different from the accepted meaning given in high school editions. And sometimes she would see two different interpretations from the accepted one. I warn you, don't ever tangle with Mae Brown over Shakespeare!”

When I reported this conversation to Mae she chuckled and said at first she found Shakespeare a “hard guy to swallow. But after we worked on it for a while I found that once you learn his terminology and vocabulary you pretty well have him beaten.” Somehow I feel that the Bard himself would appreciate this swift slashing of the solemn mystique that has built up around his name over the centuries.

There were trials and tribulations of course especially at the beginning. Mae was so avid for education that she added to her frustrations by wanting too much too soon. To slow down and relax were patterns difficult to inculcate. “I was belligerent at times,” Mae admits.

Ironically enough, correspondence lessons came back into Mae's life because Peter Saxton followed the Ontario Department of Education's correspondence courses. When it came to tests he would transmit the question by manual touch language then write the answers to her dictation; but when it came to the departmental grade 13 examinations other arrangements were made. In spite of having to ignore a compulsory question on one of the papers because it was based on aerophotography, Mae was successful in gaining university entrance level. It had taken seven years working the year round except for two weeks in summertime when Mae went home to her family.

“It was a tremendous learning experience for me,” said Peter Saxton. But of course it wasn't just the two nights a week. It was as well all the other hours spent in imaginatively and ingeniously contriving ways and means to make this student “see”. It was the faithful adherence to the two nights at the expense of social or recreational relaxation. So the whole Saxton family became involved as the MacTavish family was to be later. “But in working out problems for Mae,” he smiled, “I came up with many things I could use in my daytime classroom, too.”

Now Mae wanted the further challenge of gaining a university degree. W. E. Milton, the Director of National Vocational Guidance and Training at the CNIB, consulted with the late Edward M. Davidson who



*The MacTavish era begins with hand language, a tape recorder, a Braille and co-operation right across the board from the Scarborough College staff and the building itself*

was then Director of Admissions for the University of Toronto. Although the university was not unused to blind students this was the first time a deaf-blind person had applied for admission. Blind students function almost as independently as any other undergraduate. Mae, however, would need a second person to be with her all the time at college. Characteristically, Mr. Davidson was helpful and open-minded about the matter. He said that if the CNIB thought Mae could cope with the situation then she should be given every opportunity to do so. It was decided that the college best suited to her physical needs was Scarborough then the newest university campus.

Scarborough College represents a new concept in university design in that it is a single entity instead of a group of scattered buildings – no crossing a campus for the next lecture. Behind its rather fortress-like facade there are tiered lecture rooms fitted with double rows of slightly curving, solid 5-seater desks with individual chairs. Throughout the building are innumerable study or lounging areas of all sizes making use of the odd spaces that the unique design of the building has brought into being. There are elevators connecting every floor. In short, a building with the fewest possible hazards for a student of Mae Brown's capacities.

Once again arose the question of finding a teacher for Mae to pilot her through the university years. Whoever shouldered the responsibility would have to be with Mae at every lecture and seminar, assume a heavy work-load of home studies and study preparation as well as driving twenty miles twice a day throughout the entire year because Mae had to take summer courses to gain enough credits to graduate in five years.

When Mrs. Joan MacTavish was approached by the CNIB, to whom she had been recommended by a third party, she was very dubious about taking on the job. For many years she had been a secondary school supply teacher and this fitted very well into the family life demands of a lawyer husband and three school-age children. She also had interests of her own including a seat on the Board of Regents of Victoria University from which she had graduated in 1942. She knew that working with Mae would be a matter of almost total involvement and a tremendous responsibility. Then Mae's intense desire to further her education overcame Mrs. MacTavish's doubts and she agreed. Like Peter Saxton she had to learn the touch language in order to communicate with Mae. In this system the speaker holds the left hand of the "listener" palm upwards in her own left hand while her right hand spells out the words. The five fingers represent the vowels while the consonants have their various signs. Mae, of course, answers vocally.

Mrs. MacTavish is a slim, sparklingly attractive woman with an ability for planning and strategy that would make any major-general look to his baton. Before embarking on any academic project she drove to Scarborough College to get acquainted with the physical aspects of the place and to lay the groundwork for as trouble-free an occupation as possible. She picked out the choicest parking space – right by the front door – and with the consent of the superintendent has been able to keep it for the duration; as with the locker she and Mae share which is the first on the immediate right as you step out of the elevator. Then she proceeded to gather her ammunition.

"Three things are absolutely essen-

tial in a situation like this," Mrs. MacTavish explained. "Hand language, a tape-recorder and a Braille." She explained to Mae's professors what the procedure would be: that she would sit beside Mae in lectures with the tape-recorder on the desk and while it was working she would simultaneously transcribe the lecture to Mae by hand language. They took it all in their stride. "Everybody at Scarborough has been simply wonderful in co-operating with us. The superintendent, the librarians, the professors and the administrative staff – they should all be given a special credit."

I asked the Assistant Registrar, David Keeling, if a student like Mae created any special problems for the college. He replied that she posed no difficulties whatsoever. She is treated as a regular student and there is nothing in her files to show that she is handicapped – which is the way Mae wanted it to be. Mr. Keeling added that Scarborough is the perfect college for students like Mae and the three full-time students who are in wheel-chairs.

Another part of Joan MacTavish's strategy was that she must always work ahead of current assignments. She asked the professors concerned what books they will be using or assigning for study six months hence. If these are not available in the Braille library at the CNIB she buys an ordinary copy, reads it, makes a precis of it and has it Brailled. Even if the book is available in Braille Mrs. MacTavish has to read it to know what Mae is studying.

When lectures and seminars are over for the day Mrs. MacTavish's homework begins. From the tape recordings she makes notes of the lectures and these are sent out to be Brailled. Teacher and pupil study these notes together. Later Joan will



condense them into a skeleton version, that version into an index and the index into brief notes on individual slips of paper. This is the concentrated essence Mae will use when studying for her examinations.

Blind students have their examination papers printed in Braille but this has never been done for Mae. "I guess everybody got so used to seeing us around they never thought of it," explained Mrs. MacTavish. "We go off into a small room – there is usually someone else there marking papers or doing other work. I tell Mae the first question, using the manual language, and she speaks the answer into the tape recorder. Then I give her the second question and while she is thinking about it I play back the tape and write the answer to the first question. The only questions that give her real trouble are the multiple choice kind. Usually there are so many choices that she, even with her good memory, has difficulty in remembering the original premise. And, of course, I can't prompt her. She had one in psychology and one in sociology and didn't get as good marks as usual – but she passed." In oral examination Mae does very well. She has a good vocabulary, marshalls her thoughts well and through years of using a tape-recorder is quite eloquent.

The world of the deaf-blind is so small that it is hard for "outsiders" to comprehend its limitations. People so afflicted do not ordinarily come into contact with those of us who have the use of all our senses. And when we do we see only the barrier and not the gateway through it.

"The barrier," said Mrs. MacTavish, "is the manual language. People see us using it and they naturally conclude that this is the only way to communicate with Mae. So when we were in public, as it were, I began

more and more to use the printing method, hoping people would get the message." Both Bob Lansdale (the photographer) and I talked to Mae this way simply by holding her right forefinger as a pencil and printing on any available firm surface.

In an effort to widen Mae's world Mrs. MacTavish took her to a fitness class once a week and introduced her to some of her friends. "I enjoy it very much," Mae said, "having intelligent, sophisticated conversation with people."

During the summer of Mae's second year at Scarborough her world was widened even more. Joan MacTavish became ill and was out of circulation, as far as Mae was concerned, for the whole summer. The CNIB asked her elder daughter Heather (now Mrs. J. R. Giroux) to take over. Until she learned the manual language Heather communicated by printing. ("And you can't spell!" commented Mae.) Heather had graduated that summer from Victoria in the class of '69 and planned to return in the fall to study for her master's degree.

"It was interesting," Mrs. MacTavish commented, "to see how two different generations using quite different methods of teaching were equally successful with Mae." In the autumn Heather took Mae to her Delta Gamma fraternity's Monday night suppers. "It was lovely being among younger people and knowing there was laughter all around me."

Laughter is an integral part of Mae's make-up. She has a good sense of humor and tells a story well – even against herself. "You asked me," she said "if I had ever thought of going to college when I was a little girl. Well I didn't. Nobody we knew did. And then when I had the operation and knew how much they had taken out of my head – I didn't think there

was enough left to go to college with!"

Life changed for her in another way too, and again for the better. Mae was able to move out of Clarkwood residence into an apartment with Marjorie Drew – a friend of many years standing. Marjorie is also blind but has her hearing. She looks after the household and supplies the ears when Mae needs them as in carrying on a telephone conversation. She is as essential to Mae at home as Mrs. MacTavish is at college and moreover is able to give Mae the companionship that was lacking in the residence.

When Mae Brown was admitted to Scarborough College choice of subjects was on an either/or system which no longer exists. At that time science and mathematics were included in her curriculum but, for obvious reasons she could not tackle either one so she was allowed to gain extra credits in other subjects. Her choice reveals the far-ranging interests of her highly intelligent and enquiring mind, – Sociology, Anthropology, Political Science, and of course, English and History.

In September Mae's experience and abilities will be put to use in helping other deaf-blind people. The CNIB is opening a new department to care for and develop the deaf-blind of whom there are nearly 400 in Canada. Mae Brown, B.A., will be Ontario Supervisor in charge of the plan.

When reviewing the story of Mae Brown's long and difficult journey to Convocation Hall one fact stands out clearly – and it is a warming one in this generally uptight world. All along the way her path was smoothed with understanding and co-operation – from the Canadian National Institute for the Blind, from Peter Saxton, Joan MacTavish, Marjorie Drew and Scarborough College in the University of Toronto.





WYNNE PLUMPTRE

## Scarborough's Noble Experiment

In the brilliant and sometimes blinding light of hindsight it would seem to be clear that the decision to try to make Scarborough into a "TV College" was a mistake; the experiment (if it can be so called) would seem to have been launched in an unfortunate way, in an unfortunate place, and at an unfortunate time.

It is one of the many merits of Professor John Lee's hundred-page appraisal, felicitously entitled "Test Pattern"\*, that he does not depend entirely on hindsight for illumination. We are lucky to have this sociologist's penetrating, judicious and readable account of what has become a highly controversial issue, not merely in Scarborough College where passions burned with a pure white heat, but across Canada and indeed in many far-off places where the issues surrounding the educational use of television continue to be debated. As for myself, if I may introduce a personal note, I became Principal of the College soon after all the initial decisions had been made but while they were being put into effect under the infectious initiative of Dr. W. E. Beckel, Dean of the College. Later I was able, I hope, to help resolve some of the difficulties that emerged, but for the first few years I was a fascinated observer.

Scarborough was launched as a "TV College" with all the flags flying. "A satellite built for TV" it was labelled by *Time* magazine (January 13, 1967), which published its account in its international edition with two full pages of pictures in glorious colour.

"Scarborough was planned as a TV college in a way which at that time was original in North America," says Professor Lee. "Television was not added to an existing structure and program as a modernizing alteration; rather, it was built into the very fabric, both physical and educational, of the college. The size and number of laboratories and classrooms, the ratio of faculty to students, the 'mix' of positions within the faculty between professors and instructors, the office space available for the teaching and support staffs, the overall capital and operating budgets, and many other factors of college structure and life, all flowed out of the decision to rely heavily on instructional television. Fifty per cent of the total teaching program was built around television" (p. 6).

And again, "the introduction of television at Scar-

borough was a case of 'all accelerators and no brakes,' in terms both of social conditions and of the individuals those conditions threw together. Interest in the medium of television was peaking in the early sixties. Television sets had become more numerous than telephones or bathtubs in Canadian homes. It was the time for discussing 'the medium is the message', with the publication of Marshall McLuhan's *Understanding Media*. The political power of television had been demonstrated in the Kennedy election, its emotional impact by the Kennedy assassination.

"The decision to go all-out for television at Scarborough reflected a general tendency among American governments to believe that 'crash programs' could solve urgent social problems". (p. xviii).

Despite the temper of the times, the decision to invest a million and a quarter dollars in Scarborough's television equipment would not, could not, have been taken without a special conjunction of influences and personalities. There were, in fact, four. One was William Davis, then Minister of Education, who (and I say it to his credit) has a strong belief in innovation and experimentation in education. A second was Carleton Williams, now President of Western, who at that time had been appointed by the University of Toronto as a Vice-President to take charge of the launching of two new satellite campuses and who, as Director of Extension, was both knowledgeable and adept in the field of TV. The third was William E. Beckel, the imaginative and dynamic Dean of the College who, as a very popular lecturer in zoology, had experienced the success that could attend televised teaching in his particular field. And, fourth, there was Harry K. Davis, a highly innovative electronic engineer who was brought in to take charge first of television installation and then of television operation.

These were the four accelerators. And there were no brakes, partly because the Ontario Government was deeply committed to providing additional undergraduate "places" without delay, and partly because, with a direct line established to the Minister, the normal checks and balances of the University of Toronto (which is not noted for indecent haste) were lacking.

Finally, one should perhaps add with Professor Lee, "the fascination with sheer electronic gadgetry endemic to our society is evident in the descriptions of the new college by its early planners" (p. xix).

\*"Test Pattern; Instructional Television at Scarborough College, University of Toronto"; by John A. Lee; University of Toronto Press; 1971; XI, 124; \$7.95



*While the die was cast for a TV college at Scarborough before his arrival, Principal Plumptre assesses John A. Lee's "Test Pattern" with the authority of one who saw it happen*

*The Rationale*

The TV college was to be excellent whether judged on the basis of its education or its economy.

"At the 5,000-student level the college would be saving the difference between the \$1,621,750 required for 'live' teaching and \$642,200 for instructional television in large classes, that is, about \$1 million a year. Along with this economic advantage, students would get lectures from the 'best' professors, seminars of fifteen instead of fifty students and twenty-man labs instead of hundred-man labs. Professors would work no harder, could be ill without students missing classes, or could take sabbatical leave during one of the replay years without the difficulty of finding a temporary replacement" (p. 9).

Economy in the use of professors' services was valuable not only in financial terms but also in educational terms because, with the astonishing and internationally unparalleled explosion in the student-age population in Canada, an acute shortage of experienced university teachers could be confidently forecast.

At the outset the College was offering none of the highly specialized Honours Courses of the University, but only the General Course (in Arts) and the General Course in

Science. Both, and particularly the latter, were highly structured; large masses of students would be absorbing mass education. How natural to look to educational TV in an era when TV had become the daily home diet of the younger generation.

And the effectiveness of television teaching could scarcely be questioned. More than 350 "scientific" studies in the United States and elsewhere established that there was "no significant difference" (the phrase appears repeatedly) in the performance of students taught, on the one hand "live", and on the other hand by television. The Ford Foundation and the United States Office of Education, it was reported, had "decided not to appropriate any further funds for television learning research on the basis that it has now been proved that at least a comparable degree of learning can be accomplished through televised teaching ..." (p. 14).

A publication of the Committee of Presidents of Provincially-Assisted Universities of Ontario reported:

"Thanks largely to American ingenuity and vigour, basic research on the relative efficacy of television and direct instruction may be regarded as virtually complete. The 'no difference' findings are consistent and persuasive" (p. 14).

It is just seven years since Wynne Plumptre returned to the University of Toronto, after more than 20 years, to become Principal of Scarborough College. His appointment terminates this June when he is going back to Ottawa.

During his seven years at Scarborough, Principal Plumptre has presided over the launching not only of a new College but also of a new Campus of this University. With less than 200 full-time undergraduates enrolled in 1965-66, an enrolment of more than 2,000 is anticipated for 1972-73.

The University, together with the Provincial Government, had already decided that Scarborough should be a "TV College" by the time Principal

Plumptre took up his appointment; television was to be built into the physical structure of the College as well as into its academic program.

In the past seven years Scarborough College has been "finding itself", not only in relation to the television experiment, but also in its academic and administrative relationships with the University. Based on the recommendations of last year's Presidential Advisory Committee, it now exercises a considerable degree of autonomy over its own undergraduate curriculum and its own staff appointments, while continuing its involvement in the work of the Graduate School of the University.

As the Associate Editor of *Saturday Night* for two years after the war,

Wynne Plumptre acquired first hand experience with "the media". However, most of the time between his departure from this University in 1941 and his return in 1965 was spent in the Canadian Public Service.

International development has been at the top of his interests throughout his career. On returning to Ottawa later this year he will retain his associations with the Development Research Centre and will be lecturing on Canada's international economic policies at one of the Ottawa universities.

In recent years, in addition to his administrative responsibilities at Scarborough, he has offered a course on International Financial Institutions in the School of Graduate Studies.



So certain was the project of success that it could scarcely be considered experimental. Funds could be invested confidently; continuing appraisal would not be required.

## *Rough Weather – The Students*

No sooner was the new enterprise launched than it ran into rough weather. In part, the storms were unpredictable but in part, as Professor Lee argues cogently, they might have been forecast.

Three very important factors altered in ways that could scarcely have been foreseen. First, the College did not grow as fast as anticipated and thus the very large television installation stubbornly remained a heavy overhead cost and not an economy of large-scale operations. Second, the "New Program" of the Faculty of Arts and Science largely did away with structured courses and large captive audiences. And third, the educational complacency of the 1950s suddenly gave place to the educational ferment of the 1960s; the first outbreak on the Berkley campus took place while the Scarborough TV centre was being constructed; and the whole thrust of the new educational objectives and desires ran contrary to the concept of mechanized, standardized instruction. Against the background of these developments the Scarborough project turned out to be untimely, and for this one can scarcely blame its sponsors.

Other storms, however, might have been forecast. The fact that TV teaching in small doses made "no significant difference" (at least according to tests whose real educational significance one could still question), did not mean that it would be acceptable to students on a total immersion basis in compulsory courses (p. 16).

Professor Lee, himself by this time a teacher at the College, was able to test the opinions of the group of graduating students whose exposure had been most intense. Even here the "no significant difference" rule continued to apply:

"There is no significant correlation between the number of courses taught mainly by television reported by the student and his overall average grade or class standing" (p. 82).

And again: "the television graduates did not automatically blame television for a poor overall standing, nor credit it for a good standing. If anything, the reverse was true: lower-average students may have liked

television more than higher-average students, but the pattern was not definite enough to support a conclusion" (p. 85).

However, examination results are one thing and basic student reactions quite another. Student comments varied widely and, as Professor Lee remarked, the project was certainly not the disaster that it has been labelled in some newspaper comment (p. 44). Insofar as the students saw advantages in the system, however, these were not the advantages to which the sponsors of the system had drawn attention. Students usually liked TV when it varied the monotony or enriched the content of a live lecture course and not when it replaced such a course. "After staring at the TV screen for half an hour your eyes get tired, you lose interest, and you stop taking notes" (p. 89). Or again "TV needs commercials". And "You can't stop the prof" (p. 87). And so forth.

In general, and looking back, I feel surprised, and grateful that, in the activist environment of the time, Scarborough students accepted so much TV so passively.

## *Storms – the Television Teachers*

The faculty reaction, however, was by no means passive. There were sixteen professors, eleven in the science division, who used videotaped instruction to replace live lectures and laboratory demonstrations. Professor Lee conducted detailed discussions with fourteen of these "television teachers". Here are some of his observations and conclusions.

Eight of the fourteen, when appointed, held no strong views about television; two were unaware of its existence in the College. However, half of them entered into the program with some enthusiasm despite the fact that none of them believed it would bring him any academic credit. Indeed, in the early days of the College, appointments and promotions at Scarborough lay almost entirely in the hands of the chairman of the University departments concerned, where the criteria of academic excellence were far removed from prowess in television teaching at a satellite campus. Nevertheless some felt that their efforts were appreciated at least in the College. Others deeply resented having been manoeuvred into a situation where they had no choice but to teach by television.

Generally speaking, the fourteen found television a formalizing and restricting influence. Students would laugh



*Critics drown out favourable comments on television as a teacher's medium: the cost factor nullifies an effort to use it as a supplement to rather than a replacement for live teaching*

at mistakes and mannerisms of the professor rather than at his jokes. Only one recognized that television was essentially visual and, in preparing his material, tried to work "backwards" from what should be seen to what should be said.

Most traumatic was the absence of ability to respond to student feed-back whether at the time (to retrace ground when students looked puzzled or asked questions) or in the next lecture or in the next year's series of lectures. Television classes were fitted into the normal 50-minute slots in the time-table despite the fact that, being more carefully prepared, they were much more closely packed.

After viewing a few of the tapes they had made, six of the fourteen never viewed the remainder even in private. Four never attended any class where students were viewing their tapes. Only three viewed all their tapes along with their classes. And the University of Toronto convention of allowing each professor territorial integrity in his own classroom, to the exclusion of all uninvited visitors whether faculty colleagues or administrators, was strictly observed.

Only five of the fourteen appeared in their classes at regular intervals and arranged for substitute authority in their absence. Restlessness on the part of some students tended to interfere with the attempts of others to concentrate. There was, however, a safety valve in that the most restless often ceased to attend.

Eight of the fourteen found it necessary to put so much extra effort into television that it would have required three or four years of release from effort through replays to compensate them. (The College target, never firmly established, was three years.) Three believed that at least five years of replays would be required, before the end of which the tapes would in any case have become obsolete. All believed that they had full proprietary rights over any use of the tapes beyond their agreed use for teaching in the College.

The greatest heat was generated by friction between a number of the television teachers and the substantial technical staff required to operate the very extensive and expensive equipment which had been installed. The professors resented efforts of the staff intended to make them into proficient TV performers. Technical problems, such as the difficulty and expense of introducing alterations

into a TV tape, were seldom appreciated. Resentment mounted.

When Dean Beckel left in May 1968, and was not replaced for six months, the resentment boiled over. The quiet voices of those television teachers who had found the medium on the whole satisfactory were lost in the outcry of the critics. Many other members of the faculty, not directly involved, were inflamed by the belief that academic rights and academic freedoms were threatened by television.

*Change of Direction*

It became a primary task for Dean Colman, who re-joined the College in November 1968, to initiate basic adjustments and, fortunately, he has had the capacity and the temperament required.

To begin with, any attempt to force or cajole faculty into using TV was abandoned. Some TV lectures, and many laboratory demonstrations in which the visual capacities of television can be used to excellent effect, were continued. (It may be significant that zoology, which was Dr. Beckel's discipline, has always lent itself to TV treatment.) But, against the background of the New Program of Arts and Science with its wide choices and absence of captive audiences, routine use of TV teaching was clearly on the way down if not on the way out.

There was a new surge of interest in TV as a supplement to, rather than as a replacement for, the ordinary "live" lecture. Unfortunately this added to costs rather than reducing them. The College could no longer afford to spend a quarter of a million dollars a year on its television operation over and above the salaries of the professors involved. A sharp and painful reduction of technical staff became necessary. Nevertheless, in an effort to keep the operation afloat, some funds were found to be used as "seed money" in order to interest other parts of the University in the possibilities of television. And the Scarborough studios began to be used by the Province for their new Educational Television programs.

Even on this basis the financial and administrative burden remained heavier than the College alone could have supported. Fortunately, a Presidential Advisory Committee of which I became a member recommended the consolidation of all the television facilities of the University

*(Continued on page 57)*



## *How the author reaches his public*

Authors are not very much in the public eye, unless they are in trouble because of some gigantic imposture about a book they haven't written, or should not have written, such as a biography of Howard Hughes. Occasionally they are deemed to be of interest if they are being divorced, especially if the cause is cruelty. There is a widespread idea that authors are absolute devils in their matrimonial lives. Sometimes the newspapers carry reports of an author's death. These often run like this: 'The unknown man of shabby appearance who was knocked down yesterday by a pizza delivery van has at last been identified as Lanugo Inkhorn, an author once popular but long forgotten. Identification was possible because the sum of forty-seven cents, which was found in his pocket, tallied exactly with Inkhorn's 1969 royalties, which had been paid to him last week by a Canadian publishing firm, now under American domination.' When authors die they are frequently described as 'once-popular' or, more often 'well-known in the 'thirties.' It is unheard of for an author to be popular at the time of his death. This is part of the tragedy of my profession.

Another curious thing about authors is that they have no period of maturity. When they begin, they may be so lucky as to be referred to, for ten or fifteen years, as 'promising'; after that, they are called 'old-timers'. Last year the *Globe and Mail* referred to me as an old-timer, and then I knew that I was a genuine Canadian author; I had passed from the bud to the yellowing leaf without any intermediate period of flowering. From now until the melancholy item about the pizza truck it will be all downhill.

No doubt you are saying to yourselves, 'If it is so painful, why do you do it?' The answer must be, 'Authors are authors because they can't help it'; it is like being born with eyes of different colours. Only, in the case of the author, it is the mind that is of a special colour. Being an author is a state of mind, and it cannot be changed. Nor, let me say, can it be faked. It is possible to learn to write well, and even very well, as hundreds of thousands of writers of technical and scientific and informative books have shown. But these are not authors in the sense I mean. I am talking about writers of two sorts: poets and storytellers. You cannot become either one by any amount of effort, and if you happen to be born one, you cannot escape. You need not write, but the chances are very

strong that you will. You have something to say that will not let you alone. You may be good and you may be bad, and the chances are very great that you will be somewhere in between, but you are not likely to be silent. Your urge to communicate is overpoweringly strong, and if you resist it the urge may take a very ugly turn, by which I mean that your fantasy life may get the better of your external life, and that can lead in only one direction.

So you must, somehow, reach your public, whether it be large or small, and how you do it is part of what I am going to talk about today.

You do it, in almost all cases, through a publisher. We hear and read a great deal about publishers at present, because their business, in modern Canada, is said to be under serious threat. It is suggested that they should receive assistance from the Dominion and provincial governments. I know nothing of the intricacies of this problem, and do not intend to comment on it, except to say that I sincerely hope that any help that is offered to publishers will take a variety of possible indirect forms. I do not like the idea of direct subventions or hand-outs to businesses, especially when they are as important to the artistic and intellectual life of the country as publishing. I do not suggest that any government would put obvious pressure on publishers to make them produce what the government, or its advisers, thought suitable. The evils of subvention are not so simple as that. What I do say is that it is impossible for any industry to take money directly from a government without feeling some obligation to serve the purposes of that government. There is a simple economic law which may be summed up in the phrase: Nothing is for nothing. It is a very good law, and it is inexorable. That is why we have to be so careful about any help we accept. Some passages in the recently published Draft Report of the Commission on Post-Secondary Education in Ontario should make the publishing industry extremely cautious about government aid in any form.

The author, then, finds his publisher. This may take a long time, and there are many stories of fine books which have passed from one publisher to another for years before their worth was recognized. But I think these are the exceptions, which is why they make good stories. I know many authors, and only a few of them have had much trouble in finding a sympathetic and friendly publisher.

Many of you, I am sure, have heard stories about the



*Standing up to address the Empire Club  
of Toronto, the Master of Massey College was not  
over-awed by his text. After all, he's having  
a book published in the autumn.  
It will be his 23rd!*



wickedness, the grasping meanness of publishers. Byron is supposed to have said that Barrabas was a publisher. I have a theory about publishers which explains their curious temperament: I think they tend to be undiagnosed schizophrenics. They are people of dual personality, and both of their personalities are directed at different sides of their business. They tend to be friendly, literate, agreeable men with a genuine enthusiasm for literature and a cultivated taste in it; they like authors and are nicer to them than most people – because I may tell you that authors are not usually very pleasant companions, being often egotistical, or dishonest, or childish, or drunken and sometimes all four. Publishers often lend authors money, or buy them out of jail. I sometimes think that there is a saint-like streak in the best publishers, because the more detestable and troublesome an author is, the better they like him. This noble side of publishers is the one the author first encounters, and it is a side that will show itself at intervals all through their relationship.

If only it were possible to stop there! But truth demands that I describe the other side of this schizophrenic. This is the side that draws the contract. Because the Dr. Jekyll side of the publisher leads him to make so many bad deals with authors who may be personally attractive, or pitiable, but not writers of readily saleable books, the Mr. Hyde personality of the publisher drives him to be a hard bargainer when he enters into a business deal. This Mr. Hyde is a shrewd man of business, and he knows that only in the rarest cases does the author know anything whatever about business. Lulled and disarmed by the caresses of Dr. Jekyll, the author signs the contract which has been drawn up, inscribed on human skin in dragon's gall, by Mr. Hyde. He will regret it, twenty years later, but at the time of signing he does not know what he is doing. To a young author there is something inexpressibly delightful about signing a contract. And, it must be said, he is probably extremely lucky to get a contract. What he may not notice is that the contract he is signing commits him to sign subsequent contracts, on the same terms, forever. This is the sort of contract Faust signed with Mephistopheles. When successful authors meet, they vie with one another in describing the hideous servitudes to which, in their foolish youth, they have committed themselves. Because authors, you see, never think they are to blame for anything.

Fortunately the picture is not all dark. Within this century there has come into being a creature called a literary agent, and unless an author is a skilful man of business – like Bernard Shaw or H. G. Wells – he is wise to employ one. The agent arranges his business affairs for him, and does not permit him to sign any contract which has not been arranged on what the agent considers fair terms. For this the agent gets, as a usual thing, ten per cent of the author's earnings. As an author who has worked without an agent and with one, I consider the agent's fee money well spent.

Agents are rather like publishers, in some interesting ways. They like authors, and are often very kind to them. But they are primarily men, or women, of business. They know the market and what sort of publisher is most likely to be interested in any particular book. They employ people who are good at wrapping up parcels, which authors very rarely are. They always remember to enclose return postage when they send out a manuscript, which authors are inclined to forget. They are sharp at collecting royalties, which publishers sometimes forget to send. I am at present in the process of collecting some money which has been owing to me since July 1, 1968. I had better say that it is not from a Canadian publisher. I wish I had had the help of my agent in dealing with that situation, but because of the awesome respectability of the publisher in question I neglected to put the agent on the job. I suppose it serves me right that I am still waiting for my money.

Where are we now? The author has written his book; he has sent it to his agent; his agent has sent it to a publisher who likes it, and a contract is signed. Now what happens?

A long pause. About nine months, as a usual thing. During that time the publisher has the book designed, and printed, and has done something which he calls 'fitting it into his list'. This means that he chooses a publication date which will be as advantageous as possible for the book, but which will not mean that the market is crowded with books from a single publisher. This is a necessary precaution, for books have to be spaced out, or the booksellers, and the reviewers will be glutted with books from a single publisher, and will be out of patience with him. They will think he is hogging the scene. Therefore, if a book of mine is to appear next October, I should



have had the completed work in the publisher's hands some time in February. As a matter of fact, that is precisely what I have done.

What is the publisher doing with it now? I like to imagine him reading and re-reading it, lingering over the best bits, and calling in his colleagues to gloat over what I have done. But I am, as I told you, an old-timer, and I know that the publisher is marking up my beautiful neat typescript with marks which have a special significance for his printer, and the printer is ordering paper, and the binder is mixing up several pots of glue, and a great many technical processes are going ahead which will, unless there are serious accidents, have the book ready on time.

This period of waiting is a weary one for the author. If you were an actor, how would you like to finish your performance and wait nine months to find out whether the audience liked it or not? It is this sort of waiting that makes writers neurotic and bad-tempered. It also makes them live, as a usual thing, rather long lives. They expect everything to be slow and subject to unaccountable delay, and they have no intention of excluding death from this general pattern.

While he is waiting, the author has all sorts of personal anguish. He thinks of ways in which he could have made a better job of his book. He thinks of stupid errors of fact he has incorporated into it. Especially he thinks of the dreadful things the critics are going to say when the book appears. If he is a real professional, he never allows himself to think of critics while he is writing his book; he feels, and quite rightly, that if critics were as good as they think they are, they would be writing books themselves. But when his book has gone out into that terrible no-man's-land between completion and publication, from which no echo ever returns, he thinks of critics a great deal. If publishers are schizophrenics, writers are paranoids. He is sure the critics hate him, and want to destroy him; in this he is never more than half-right. If a critic gave him a good review last time, he shrinks from meeting the man, lest he should appear to be cultivating him in hope of future favours ... And it is true that critics are capricious people and pick on things in a book that an author never thinks about. When my last novel was published a critic called attention to the fact that none of the beautiful women in it were Canadians. This was a sort of

nationalism for which I was not prepared. Then my friend Mordecai Richler took the matter up in the pages of the New York Times Book Review, and the critic's feelings were hurt – for there is nothing so dreadful to a critic as to be criticised.

Talk of critics brings us to the actual publication of the book. The publishers, partly for reasons of business and partly because they are jolly fellows and like a party, often celebrate the occasion. They give a party. They invite the author. They also invite the critics. The result can be like one of those animal-taming acts which were popular in Victorian circuses, where lions ate happily from the same dish as lambs, and monkeys shared a banana with parrots without ever pulling feathers out of their tails. I say this *can be* the case; let me add at once that I have attended many such parties, both to celebrate books of my own and those of other people, which were delightful.

Then comes another interval, not of nine months, but of a fortnight or so, before the first reviews begin to appear. It takes two or three months before an author has received all the reviews of a new book, because reviewers have only a limited amount of space at their disposal.

Do authors read reviews? Most certainly they do. Sometimes they read and re-read them, studying them with a care usually reserved for Holy Writ. If the review is unfavourable they probe deeply for motives; they bite on the review like a man biting on an aching tooth, to see if it hurts as much as it did last time. If the review is favourable they read it for reassurance. And if – as sometimes happens – the review is a truly perceptive one, which shows that the reviewer has really understood what the writer was trying to do, and thinks he has done it well, it is graven on the author's heart.

One can never tell what is in a reviewer's mind. I am thinking now of a Canadian writer, Arthur Hailey, who has achieved extraordinary success with several novels of a type which was, I believe, first made popular by Arnold Bennett; they tell a story against a background of some very big and complex business enterprise. His books sell in the hundreds of thousands, and usually the film rights have been sold before the book appears. But the curious thing is that the more successful Mr. Hailey becomes, the worse are the reviews he gets. Some of his critics have not hesitated to attack him personally. It is as if they felt such



One comment on the economics of authorship relates to the writer who must moonlight to eat while more affluent fellow citizens line up to borrow an overworked but free copy of his book

success was an indecency, an affront to public order, on the part of an author. It cannot be said that Mr. Hailey puts himself before the public as an artist, or an experimenter in the novel; he seeks to entertain, and he most assuredly succeeds. And his success annoys the reviewers. I do not attempt to explain it. I merely put the fact before you as a curiosity.

It is a fact that reminds me of a proposal that was once put to me by my good friend Alfred Knopf, surely one of the most distinguished publishers ever to appear on this continent. He said that he thought publishers might grade their books like eggs or butter, or else stamp them with designations of the kind used by the movies, so that people would know what the publisher considered Grade A, or suitable for the whole family, and what was restricted in its appeal, or unsuitable for certain types of reader. This would help the reviewers greatly. If they received a book marked 'Entertainment Only; No Symbolic Content: No Intellectual Additives or Preservatives' they would treat it differently from one marked 'For Advanced Intellects: Not Recommended for Readers Below the Ph.D. Level; Keep away from Children and Senior Citizens.' But Mr. Knopf was not sure it would work. Neither am I.

A great many people are fascinated by the idea that a novelist may sell the rights in his book to a film company. They seem to think that this means immediate great wealth. The truth is quite otherwise. If a novelist sells the film rights of his book to a film company the usual thing is to begin with an option, which means that very little money changes hands until the film is actually made. Very often the film is not made, and even if it is the reward falls far short of munificence. Of course, if the film is a great success, like *Gone With The Wind*, the author stands to make a lot of money, but such films are extremely uncommon. A much more characteristic story is that of Margaret Laurence, a Canadian writer of the first rank, whose novel called *A Jest of God* was made into a good film called *Rachel, Rachel*. Mrs. Laurence received a welcome sum of money in consequence, but she would be the first to say that riches still elude her. Because, you see, if a writer makes a substantial sum in one year, his income tax in that year is very high, and the year following he has dropped back to a more modest level. There is a plan whereby authors can charge a single windfall against taxes over a period of three years, but you would

be surprised how little this helps. On the average sum received for a film, the difference between paying everything in one year, and spreading the money over three years, may be as little as a hundred dollars.

The economics of authorship, you see, make very little sense. The rewards, considering the highly individual nature of the work done, are poor. This is why most writers in Canada, at any rate, pursue some other profession as a means of getting a decent livelihood. Personally I do not think that this is entirely a bad thing, for it keeps a member of a lonely profession in touch with a variety of other people. But it does mean that he has to remind himself every day that he is an author, and not a professor, or a banker, or whatever the other job is he does to keep the pot boiling. And as long as writers are willing to do other jobs for the bulk of their livelihood, the longer the government, and the public, will be willing that they should do so.

It is astonishing how indifferent the general public is to the needs of writers, although it must be obvious to anyone with any sense of what civilized living is that writers are a necessary group of people, who perform an irreplaceable public service. A nation without a literature is not a nation, and the quality of its literature is one of the standards by which a nation is judged now and will be judged in the future. Yet manifest injustices are not only permitted, but encouraged, against the author's work. One of these, I am sorry to say, is the way in which public libraries lend a single copy of a book literally scores of times, without any reward whatever coming to the author. If the books were lent to people who cannot afford books, the injustice would be less, though not negligible. But a great many people who afford luxuries that are not provided by the state, depend on free books. I was amused a little while ago when I met a lady who is known to be of substantial means, and who was at the time wearing a very beautiful fur coat, in a city about three hundred and fifty miles from Toronto. 'Oh Mr. Davies,' she gushed, 'I'm so anxious to read your new book, but the waiting list at our neighbourhood library is so long I know it will be months before I get it.' I knew what she was after. She hoped I would say, 'Dear lady, I cannot bear to think of your distress; allow me to send you a copy.' Should I have done so? I leave the answer to you.

I don't think that anything can be done about this. It is



## ROBERTSON DAVIES

a well-established form of robbery, done under a cloak of public service. It is as little defensible as the piracy of books by foreign publishers which was so common in the nineteenth century.

That still goes on, by the way. Last month a friend of mine returning from Japan brought me a very handsome copy of a book of mine, which he said was selling very well in Japan. But I had not heard of its appearance there, and I shall never get a penny out of it. But what can be done about such things as this in a civilization where the marvel of almost instantaneous copying machines has made copyright a joke? Recently, in a Toronto newspaper, the news appeared that our own Government is establishing these copiers in our Post Offices, with a notice saying that they will copy, among other things, books. The machine and the Government will get some money, but the author will get nothing. Much of this kind of robbery goes under the cloak of education. I have looked in the papers for some sort of protest against this practice, but so far nobody seems to care.

What can be done? If I had a solution, I would certainly tell you. But the only thing I can think of is the provision of pensions for authors from public funds, as a recompense for the protection which the law is unable to give them, and which the Government itself seems to think unimportant. The pension plan is not in itself absurd. More than a hundred and fifty years ago the government of Norway was providing pensions for its authors, and without his pension Henrik Ibsen would not have been able to live. But in European countries there is a long tradition of respect for literature as an art, which has never taken root on this continent. We have the Canada Council, of course, which provides grants for writers who can show good reason for receiving them. But is the author's reward to be a periodic hand-out? After a certain length of time there is a want of dignity about applying for grants, and the policy of the Canada Council to concentrate on youth and promise – a policy which I do not quarrel with – still leaves the writer who is no longer young, and whose promise has been realized, in an ambiguous position. He is given occasional assurance that his country wants him and needs him, but he has daily assurance that his country will not lift a finger to protect his right in what he alone has created.

I set out to tell you how the writer reaches his public,

and I have tried to give you some idea of the progress of a book from the writer's desk to the reader. Perhaps you wonder if the writer's public ever reaches him? I am happy to tell you that it does, and in many gratifying ways. One of the pleasantest rewards of authorship is the stream of letters that come from people in unexpected parts of the world who have been pleased by what he has written, and who take the trouble to tell him so. To write a letter to an unknown person, who may be a misanthrope, or indifferent to public opinion, is not an easy thing to do. I have rarely written to authors myself, because I hesitate to trouble someone I do not know, even to praise him, and yet I know from my own experience how welcome these letters are, how keenly they are read, and how they are preserved. I myself cannot bear to throw away a kind letter from somebody who has liked a book of mine well enough to write and say so, and I am proud to say that I have some quite thick files of them. This is what really reaching the public means.

When I began to speak I said that I meant poets and story-tellers when I spoke of writers. Both kinds of men are of an incalculably ancient ancestry. The poet declaimed wherever people would listen to him; the story-teller unrolled his mat and called the passers-by to listen to what wonders he would unfold. In those simpler days the public response was immediate. Nowadays the response is by letter, and unfortunately our technology is now so advanced that the mail service gets poorer every week. Still, however late it is in arriving, the kindly letter, when at last it comes, assures the author, as nothing else can do, that he has reached his mark. He has found his public, and his public, after the delays I have described, has found him.



# ERASMUS and the Continuity of Classical Culture



Erasmus – a self-caricature

... We might as well call Erasmus one more stage on the centuries-long road from Benedict Biscop and St Boniface to our own days. Yet, it would have to be a very long stage, if we pretended to become personally acquainted with the life and character of Erasmus. However much I hate to do so, I will have to leave in the shadow Erasmus the man, but since I cannot very well leave you with but his name, I will try at least to sketch for you what appears to me as the correct interpretation of Erasmus' work in the light of our own inquiry into mediaeval humanism.

Desiderius Erasmus was born at Rotterdam, on 27 October of an uncertain year, but probably in 1466. His father was a priest, finally suspended by the bishop of Rotterdam; his mother, Margret, has been bluntly labelled as *prostituta* by Scaliger, but she seems to have been simply a poor girl seduced by a bad priest. At any rate the words used by Pope Leo X in later years: *'ex illicito et, ut timet, incesto damnatoque coitu genitus'*<sup>1</sup> are a decisive proof of some irregularity in Erasmus' birth. This had been one of the two plagues of Erasmus' life. The other one was poverty. Of his life we must retain but the facts immediately relevant to our own inquiry, and the first series of such facts to be taken into account are those related to Erasmus' education.

## ERASMUS AT DEVENTER

After attending a first school at Gouda(?), then a second one at Utrecht, the boy Erasmus was sent by his parents to the monastic school of the Brethren of Common Life at Deventer. Erasmus has always been rather hard on his professors. Naturally enough he was later judging the place from the level he himself had then reached without thinking that

had not it been for his first humanistic education at Deventer, he would not have become the man he then was. Besides, in the very same letter 447 where he bitterly asks: 'How could men who spend their time in prayer and in good works give youth a liberal education?' Erasmus adds that, after studying there for six and a half years, he had gone 'through the whole course of logic, physics, metaphysics and morals, besides being so well versed in Horace and Terence that he could recite them by heart. He had also made a beginning in Greek, which in those days was an almost unknown study.'<sup>2</sup>

The better to understand Erasmus' later reaction to his former studies, it is important to know how the study

of the classics was understood at Deventer. The dominant fact, from this point of view, is that the Brethren of Common Life seem to have conceived of their revival of classical studies as a simple restoration of the mediaeval *Grammatica*, plus a beginning in Greek. Erasmus began there with elementary Latin grammar, from which he proceeded to versified Latin grammars; *'Praelegebatur Ebrardus et Joannis de Garlandia'* Erasmus says.<sup>3</sup> In other words, Deventer was reforming studies by means of Eberhard of Bethume's *Graecismus* and of the dictionaries and various treatises of John of Garlande. This went on, Erasmus adds, until Zinthius (one of the Brethren), and Hegius 'brought a breath of something better.' This

A comforting thought for an editor on a raw spring morning: the dean of this magazine's corps of correspondents is one of the world's truly great scholars. Forty-four years ago last December this by-line appeared in *University of Toronto Monthly*, the *Graduate's* predecessor, "by Etienne Gilson, LL.D., PH.D., D.LITT., Professor of Mediaeval Philosophy at the University of Paris and Harvard University." Now we present his view of a great man of the Renaissance.

The article that begins on this page is an unrevised excerpt from an unpublished lecture on Erasmus by Dr. Gilson. It is presented with the permission of the author and the President of the Pontifical Institute of Mediaeval Studies, the Reverend L. K. Shook csb.

The Erasmus self-caricature is reproduced courtesy of Fibula-van Di-shoeck, The Netherlands.

University of Toronto Press has launched what well may be the most ambitious project of its kind in the history of Canadian letters – an authoritative, annotated edition in modern English of the major works and

complete correspondence of Desiderius Erasmus, whose voluminous 16th century writings were in Latin which only a few of today's scholars can translate. A generous grant from Canada Council has made a start possible on a 15-year undertaking which may run to 30 or 35 volumes.

Professor Beatrice Corrigan is coordinating editor. We hope to have an article from her on the subject in an early issue.

With Dr. Corrigan on the editorial board are Wallace Ferguson, University of Western Ontario; James McConica, Pontifical Institute of Mediaeval Studies; Douglas Thomson, University College; Sir Roger Mynors, Oxford.

The executive committee has Peter Bientenholz, University of Saskatchewan; Dr. R. J. Shoek, Washington; Marsh Jeanneret, Director of the U of T Press, and three editors of the U of T Press: Dr Ronald Schoeffel, Miss Jean Jamieson and Miss Prudence Tracy.

There is also an international advisory committee of scholars, one of whom is Etienne Gilson.



'something better' was simply 'the substitution of the Doctrinale of Alexander of Villedieu ... as the school Latin grammar.<sup>4</sup> In short, the school established at the suggestion of Gerrit Groot was merely continuing the thirteenth-century concept of Grammatica, really the worst there ever was during the whole Middle Ages; yet, this mediaeval literary culture has provided the solid and lasting foundation upon which the whole literary career of Erasmus has actually been built.

#### FROM STEYN TO LONDON (1499)

After the death of his mother in 1483, followed by that of his father in 1484, Erasmus spent two years in a school kept by the Brethren of Common Life at Hertogenbosch.<sup>5</sup> He then returned to Gouda and asked his guardians to send him to a university. As he was without resources, this was impossible, and young Erasmus could find no other way of continuing his life of study than to enter a monastery. Thus it is that he entered the house of Augustinian canons at Steyn, near Gouda, where he took his canonical vows after the novitiate of a year.

Erasmus' deepest intentions in taking his monastic vows disclose to us the ultimate reasons for his future criticism of monastic life. He had become a monk, not in order to be bothered by a rule, nor to be bossed by some superiors, but rather in order to serve God by a life of free studies in the company of men voluntarily practicing the purest doctrine of Christ. This was by no means an impossible concept of monastic life. I could now quote several excellent monks, whom I personally know, and to whom a complete freedom is granted by their respective orders that they may live just this sort of

life. In point of fact, Erasmus himself seems to have enjoyed at Steyn a good deal of leisure. A good library was there at his disposal, so that he could enrich his knowledge of the classics by studying Cicero, Juvenal, Seneca, and Virgil. But perhaps the most important discovery he made there was St Jerome, from then on his constant model – I was almost going to say his idol – since he was later to maintain that in a way Jerome had been a better stylist than Cicero. The trouble was, however, that Erasmus would have much preferred to such a monastic life where studies were not impossible, a monastic life whose only rule would have been: study what you like, when you like, and as you like. Steyn was a good place but not quite as good as that. So, after being ordained a priest on 25 April 1492, being not quite twenty-six, Erasmus got himself appointed as the Latin secretary to the Bishop of Cambrai.

During the time he spent with his new bishop, Erasmus made friends with a certain James Batt, who was soon to become one of his friends and then one of his chosen victims. Erasmus was already well known in literary circles, and he had a winning personality, but he also had that ascendent selfishness of all those who are conscious of bearing some great work in themselves. This was the time when Erasmus completed his dialogue *Antibarbari*, composed as a refutation of 'the silly reasonings of the barbarians' and 'in praise of literature.'<sup>6</sup> Let us note the definite change that has now taken place in the meaning of the word 'barbarians.' Handled as it is by a man who to Petrarch would have been a typical German barbarian, it no longer means non-Italian, but an enemy of Letters; in short, a monk, a schoolman.

In the autumn of 1495, with a small allowance from the Bishop of Cambrai and the permission of his superiors at Steyn, Erasmus entered the College of Montaigu, at Paris, in the hope of obtaining a doctorate in theology at the university. He was thoroughly disgusted with the regime at Montaigu, and still more with the 'barbarous Scotists.' 'You would not know me if you could see me sitting under old Dunderhead, my brows knit and looking thoroughly puzzled. They tell me that no one can understand these mysteries who has any traffic with the Muses or the Graces. So I am trying hard to forget my Latin; wit and elegance must disappear. I think I am getting on; maybe some day they will recognize me for their own.'<sup>7</sup> Erasmus probably passed his baccalaureate in theology in 1498. As to his doctorate, he was to obtain it later, in Italy as he was passing through Turin in 1506. This seems to have been a mere matter of administrative formalities. While in Paris, Erasmus had established relations with old Gaguin,<sup>8</sup> but in the summer of 1499 he was carried off by Lord Mountjoy to England, where he was to make more important friends.

After a summer in the country and a visit to London, Erasmus went to Oxford, where he attended for two or three months the lectures of Colet on the Epistles of St Paul. Colet (1467–1519) had studied three years in Italy (1493–6) whence he had come back with a great admiration for Ficino and for Pico della Mirandola. Thoroughly disgusted with scholastic theology, he either resorted to Ficino, or explained the text of the Vulgate by means of philology and of history. I am saying 'of the Vulgate,' because he did not know enough Greek to apply his method to the original text of St Paul. It is there, in his conver-



*Erasmus is impressed with the level of scholarship he discovers in England: his talks with John Colet serve as a catalyst in the conception of his own ideal of true theological learning*

sations with Colet, that Erasmus first conceived of his own ideal of true theological learning. In his commentaries, Colet would substitute Plato for Aristotle; why not rid Scripture even of Plato and explain the word by philology? Erasmus was hampered in his work by his almost complete ignorance of Greek; why not learn Greek and apply grammatical methods to the original text instead of applying it to the Latin translations?

When Erasmus first visited England, in 1499, he could feel in the universities of Oxford and Cambridge the same opposition of scholastic theology to literary culture which he had observed at the university of Paris. In fact, the best English humanists were not then in the old English universities, but at London. He found there Thomas Linacre (c. 1460–1524), a very great scholar who had studied Latin and Greek in Florence;<sup>9</sup> Thomas More (1478–1535), well versed in both Greek and Latin, and who, on the invitation of Gracyn, his professor of Greek, gave a course of lectures in Gracyn's own church of St Lawrence Jewry, on Augustine's *City of God*; William Lily (c. 1468–1522), who was to be chosen by John Colet as the first headmaster of St Paul's school (1512–22).

To sum up the situation, let us say that, in 1499, Erasmus still was working with the intellectual foundation received at Deventer and completed at Steyn; that England was offering him a group of scholars much better equipped, by their knowledge of Greek, than he himself then was, plus, in the person of John Colet, a forerunner of the man whom he himself was soon to become: an interpreter of Holy Scripture by means of history and philology. As Erasmus later wrote to a friend in Holland when he was invited to England for

the second time: 'There are in London five or six men who are thorough masters of both Latin and Greek; even in Italy I doubt that you would find their equals. Without wishing to boast, it is a great pleasure to find that they think well of me.'<sup>10</sup>

ERASMUS THE THEOLOGIAN

Among these various influences, by far the most important one seems to have been that of John Colet. Exactly to what extent Colet helped Erasmus in shaping his own ideal of theological learning, it is very hard to say. But we know for sure that in his Epistle 116, Erasmus praised Colet as the 'vindicator and assertor of the ancient theology.'<sup>11</sup> and what he meant by these words can be seen from his Epistle 108.<sup>12</sup> In this letter, after a bitter criticism of the scholastic method in theology, Erasmus goes on to say: 'However I have said these things not about the learned and worthy teachers of theology ... but about that shabby and supercilious crowd of theologians who consider the learning of the rest of mankind as nothing compared with theirs. When you, dear Colet, took upon yourself to wage war to the utmost of your powers against this stillborn race of people, so that you might restore to its former splendor and dignity our ancient and true theology, I declare, in many respects most beautiful, most serviceable to theology itself ... but one, unless I am mistaken, which will bring much trouble and hatred.'<sup>13</sup> Such was to be Erasmus' own work as a theologian.

Erasmus' theological doctrine is not contained in his later controversy against Luther on the problem of free will. His *De libro arbitrio* is an accidental work, reluctantly undertaken by him, and executed, not without disgust, as a task to which he did not

feel really equal. His own original contribution to theology lies along three different, but related, lines of thought: 1 / exegetical works; 2 / criticism of what he labelled as ecclesiastical or religious abuses; 3 / exposition of his own concept of Christian learning.

1 – *The New Treatment*

In 1504, Erasmus brought back from Louvain to Paris a copy of Valla's *Annotations on the New Testament*. The same year, he wrote to Colet: 'I cannot well express to you, dearest Colet, with what energy I am giving myself to theology, how everything which calls me away ... from it is disgusting to me.'<sup>14</sup> Understood in this sense, theology was to be for him a critical study and a new Latin version of the text of the New Testament. After learning Greek, practically all by himself, during three or four years, Erasmus had resolutely set to work, and the first edition of his New Testament was published by Froben in February 1516. This work, dedicated by permission to the Pope, contained a more or less critical Greek text, with its parallel Latin translation, plus Erasmus' own annotations to the text. These annotations were often little more than Erasmus' personal opinions on religion, monastic life, etc., as we can find them in his other works.

Erasmus has often been blamed for thus lessening the scientific value of his edition by the addition of notes that were not purely philological. I am not now discussing the question: What should Erasmus' edition of the New Testament have been in order to suit the modern philological taste? My only contention is that to raise such an objection against Erasmus is to overlook his own intention. In other words, it is both to credit him



with a purpose he never had (i.e., giving a critical edition of the text as we understand it), and to blame him for not having achieved it.

Erasmus' ambitions were to be a theologian, not a philologist; he was publishing the New Testament, and translating it, to theological, not philological, ends. Even though he had not published his dogmatic notes, they would have been tacitly included in the very terms of his translation. Even now, the text and translation of our modern critics are in bondage to their own interpretation of the sacred text. Whether or not they publish their own interpretation in footnotes or in commentaries is wholly immaterial; the main fact remains that our translation of a text always expresses our own understanding of it. By frankly stating his own interpretation of the revealed text, Erasmus did openly what every translator is bound to do, but, above all, he achieved what had always been his ultimate purpose: to make clear to Christians the authentic meaning of the teaching of our Lord Jesus Christ, that is, to teach them theology.

This particular point is of crucial importance with regard to the general interpretation of Erasmus as a representative of the Renaissance. Those who decree that the Renaissance was essentially the rise of modern philology have no right to consider Erasmus as a typical Renaissance man, for he was essentially a theologian. If, on the contrary, we prefer to describe the so-called Renaissance after the intention of the representative men of that time and according to the nature of their work, we should say that Erasmus' New Testament has essentially marked the revival of the exegetical method of St Jerome and the return to a genuinely patristic type of sacred learning. Erasmus' own

method was nothing but the final revenge of Grammatica, and its substitution for Dialectics in the teaching of sacred science. In short, Erasmus' New Testament is much more an event in the history of theology than in the history of philology, and its true nature has been that of a reaction towards the Christian past much more than a creation for the future. In Erasmus' own words, it was the vindication, against the stubborn world of schoolmen, of the 'former splendor of dignity of our ancient and true theology.'<sup>15</sup> If Erasmus is typical of the Renaissance, this should also be typical of the Renaissance; if this is not typical of the Renaissance, Erasmus himself is not typical of it.

## 2 – The Praise of Folly

What blinds so many historians to this obvious fact is Erasmus' constant animosity against the schoolmen. He appears to them as modern because he already shared what now are their own objections to the scholastic culture of the thirteenth and fourteenth centuries. Now it is true that Erasmus' criticism was a very bitter one. In his *Enchiridion militis Christiani* (*Handbook of the Christian Soldier*, c. 1503), then in his *Moriae Encomium* (*The Praise of Folly*),<sup>16</sup> and again in the notes to his New Testament, in the *Colloquies*, etc., Erasmus has pitilessly attacked what he considered as the marks of a steady decadence in both Christian life and Christian learning.

It would be a long and delicate task to weigh the absolute value of his criticism of the sixteenth-century Christian Church. I am not at all pretending that Erasmus was always right in what he said; I am still less convinced that he could not have been more charitable in his way of saying it. My only point is that, not having

ourselves witnessed the sixteenth-century traffic in relics of the saints, nor known from inside the life of learning of the average sixteenth-century monastery, nor spent from six to twelve years in a sixteenth-century university, it is not easy for us correctly to judge the position of Erasmus. Let us not forget that *The Praise of Folly* was written by Erasmus while he was staying at More's house, that is to say, in the house of St Thomas More. Above all, let us remember what conditions then prevailed in the field of scholastic theology, for this is indeed the key to a correct understanding of Erasmus' theological reaction.

To the sixteenth-century onlooker, the striking fact about it was that while Holy Scripture itself was one, and the tradition of the Fathers substantially one with Holy Scripture, there were numberless different and mutually conflicting systems of scholastic theology. The traditional objection of the Fathers was against the 'contradictions of the Philosophers.' And the reason for it was at hand: these contradictions among theologians were but the very contradictions among the philosophers to whom theologians had carelessly opened the gates of theology. To such a situation the easiest remedy was a general expulsion of all philosophers from the field of Christian theology. This of course entailed the complete undoing of the whole work of the thirteenth and fourteenth centuries; and, I quite agree, Erasmus' solution could not be a final one, but I am not sure that, as a provisory cleaning up, his return to the Gospel as explained by the Fathers has not proved an ultimately useful move. At any rate, Erasmus never dreamt of doing anything more, and his criticism of the schoolmen in *The*

(Continued on page 59)





## A handsome home for Library Science

This is Library Science year at Toronto. The move into a new building began last summer. The first Ph.D. students were enrolled in September. The School became a Faculty and its Director a Dean in March. On June 8 when the building is officially opened there will be a brief pause for a celebration which will include the conferring of an honorary LL.D. degree on Miss Winifred Barnstead who, in 1928, became the first director.

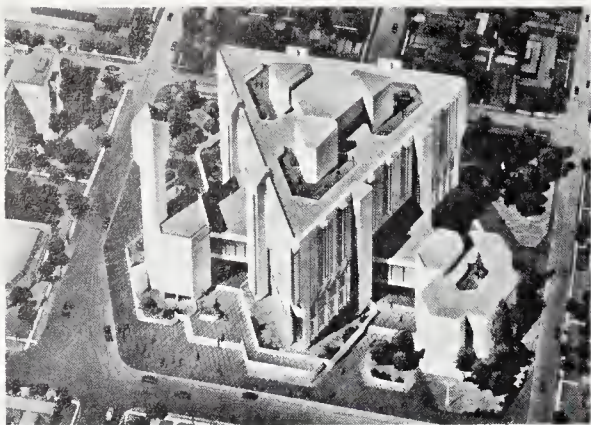
Next door to a research library which in time will have millions of volumes on its shelves, the Faculty needs and has a working library of its own. Our view of it was made with a fish-eye lens which may have disadvantages but does

embrace a wide area at short range. The bookstacks are on the mezzanine.

How the *Constudium Honeycomb Carrel* gives maximum privacy to a large number of readers, viewers or listeners in limited floor space is illustrated in the foreground. With all rights vested in the University this was the creation of Professor D. J. Forgie, Library Science, and Professor Nancy Joy, chairman of Art as Applied to Medicine.

The individual carrels are in the shape of a solid W. Six of them can form either a complete or a hollow hexagon. They have many other possibilities which allow for artistic variation and the best use of various floor shapes.





In this architect's forecast of the U of T library complex the structure at the right — home of the Faculty of Library Science — is dwarfed by the giant John P. Robarts Research Library to the south of it. But Library Science is a respectable pile in its own right, with one floor below ground, one at ground level and six more on top. Net assignable floor area is 52,600 square feet. In the words of the Dean, "the new building, together with the data processing and media services, provide unmatched facilities for carrying out programs dedicated to excellence".



Above, in circle, is a view of the staff-student lounge while, at left, Dean Brian Land receives visitors in his office. Professor Land's title in the years before this March was director, and he will be retiring in June to teach and travel. He has described himself as "the Dean of 100 days".

Introduction of the Ph.D. program in Library Science was an important event of the current year. There are two students. Whether next year will also have a token enrolment or whether a serious start will be made towards an estimated 24 depends on government funding which in turn depends on a favourable finding by the Advisory Committee on Academic Planning of the Council of Ontario Universities.





Computer hardware is used to acquaint students with sequential-step methodology as a problem solving technique



The Library Science building has many attractive corners. Hexagonal coffee table above was designed at U of T



This well-appointed lecture room was admired by open house visitors on guided tour



## A UNIVERSITY DOWN UNDER

The continent of Australia, with a sparse population of 12.5 million, has 15 universities, which in 1969 had 110,000 students (full and part time). These universities are scattered over the six Australian states and two territories covering 2.9 million square miles. About 60 per cent of all the Australian students are financially assisted by the various levels of government.

### The University of Western Australia

The University of Western Australia is situated on the outskirts of Perth, capital of the state, a city of nearly half a million inhabitants. The 100-acre site, at Crawley-Nedlands on a bay of the estuary of the Swan River, is possibly the finest in Australia, and the grounds have been systematically and beautifully planned since the University began to be transferred from central Perth in 1930. The dental school and the medical school are still located in the city, but the other faculties (architecture, agriculture, arts, economics and commerce, education, engineering, law, and science) are now functioning at the new site.

The university has been described by its historian, Professor F. Alexander, as 'the most isolated of the Australian universities, which serves the 777,000 inhabitants of the western third of the continent', and it has some highly distinctive features. Since the days of its first Chancellor, John Winthrop Hackett, there has been within the university an emphasis on 'modern' subjects, and a belief that university education should be accessible to all and (until recently) free of expense incurred as fees. Since its inception, the students of the university, through their Guild of Undergraduates, have exercised a greater degree of autonomy than that enjoyed in any other university in the country, and the bursaries which were very generously provided for students in the 1920s and 1930s by the Hackett Bequest enabled people of all income groups to become members of the student body – a situation unique in Australia at that time. These factors have created a conscious tradition of democratic, progressive education here in Western Australia.

The University of Western Australia possibly shows more signs of American influences than any other Australian foundation. Certainly, the earliest proposal for its establishment

in the 1880s was redolent of the exploitation of the western U.S.A. by the railway barons, for Anthony Hordern, a Sydney businessman who was deeply impressed by the economic potentialities of 'Australia's Western Third', offered to give financial backing to the establishment of a university in return for the acceptance of his proposals for the construction of a railway (with appropriate land-concessions) from Perth to Albany. That the scheme should have been seriously entertained in responsible quarters shows how keenly felt even then, in this remote colony with a population of far less than 100,000, was the need for some form of tertiary education. Attempts were being made at this time in Western Australia to bring the colony within the scope of the Universities of Adelaide and Melbourne for local external examination purposes, just as in Queensland, a similar connection had been maintained with the nearest university, that of Sydney.

Hordern's scheme fell through, and the advocates of the university idea in the west had to wait until the goldrushes to Kalgoorlie and Coolgardie in the 1890s made Western Australia for the first time the boom-state of Australia. So anxious had the colonists there been to supplement the scant population of their vast area that the transportation of convicts from Great Britain had continued right up to 1868, but with the bonanza discoveries of 1892–3, an influx of adventurers raised the population of Western Australia from 39,000 (1886 census) to 239,000 by 1904.

In 1901 Richard Septimus Haynes moved in the Legislative Council for the establishment of a university, and a bill, which proved abortive, was brought forward in 1903. Added pressure for the movement was given by a 'Graduates' Union' among university-trained settlers formed in 1906, and constant agitation by the Union led to the appointment of a Royal Commission in 1909, to the introduction of legislation in 1911, and to the establishment of the University of Western Australia in 1912.

The dominating influence in the University's early years was the able and progressive Perth journalist and newspaper owner, Sir John Winthrop Hackett, and he and the other founders gave the emphasis in the new university to 'modern' rather than 'traditional' subjects. This was seen in their controversial decision in 1912 to establish a Chair of Geology rather than one of Classics. Similarly, they rejected the advice of that eminent contemporary authority on university organization, Professor Henry Jones of Glasgow, who urged

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Dr. Schlesinger, Professor in the U of T Faculty of Social Work, is on sabbatical in the Dept. of Social Work, University of Western Australia.



*University of Western Australia has been forced to modify its original resolve that no fees would be charged its students, but something of the original practice still survives*

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that they 'aim at the German ideal', and, in so far as they consciously adopted a model, they looked to the newly-founded University of Queensland, at the other extremity of the continent, with occasional side-glances at the more 'advanced' American universities, like that of Wisconsin.

A new departure, which marked the University of Western Australia as unique in this country, was its provision of free university education – an issue which was to become increasingly troubled as the century wore on and running costs increased. The original resolution of Thomas Walker, the state's Minister of Education, in 1912, 'that no fees shall be charged to students of the University' has since been considerably modified, but something of the original practice still survives. Another problem was that of the site, which was at first located in a confined central city area. Here, too, the move to a more suitable site at Crawley was gradually effected as the University expanded. The government of Western Australia made the new location available in 1914 and generous bequests of over half a million pounds by Sir John Winthrop Hackett enabled a building program to be started.

An interesting feature is the University's control, through its Adult Education Board, of the state-wide system of adult education, a field in which Western Australia is one of the leading and most progressive states in Australia. External courses for the degrees of Bachelor of Arts and Bachelor of Education are provided for residents of Western Australia who live outside Perth metropolitan area, and there are a number of affiliated schools, like the School of Mines at Kalgoorlie and various technical and teachers' colleges which enable the university to extend its teaching activities very widely throughout the state. A number of well-placed field stations supplement the university's teaching and research resources in agriculture, botany, civil engineering (hydraulics) and zoology. Since its foundation, the University of Western Australia has developed steadily to become a key institution in its state, and a model, in its physical design and in some aspects of its organization, for other universities in Australia and beyond.

The University of Western Australia was incorporated and endowed by an Act of the State Legislature, entitled "The University of Western Australia Act", which received the Royal Assent on 16th February 1911. Under the legislation the governing authority is the Senate.

The first Senate was appointed by notice in the *Govern-*

*ment Gazette* on 13 February 1912, which is officially regarded as the date of foundation of the university. Convocation was formally proclaimed on 21 February 1913.

The Senate consists of 22 members. Of these, six are appointed by the Governor, six are elected by Convocation, two are elected by the full-time teaching staff, four are ex-officio members (the Vice-Chancellor of the university, the Under Treasurer of the State, the Director-General of Education and the President of the Guild of Undergraduates), and four are co-opted members. The term of office for members appointed by the Governor and members elected by Convocation is six years and for members elected by the staff and co-opted members, four years. The entire control and management of the university, subject to the Act and Statutes, is vested in the Senate.

The Chancellor is the titular head of the university. He is elected annually by the Senate from among its members, and presides over its meetings. He is empowered to confer degrees personally or by deputy. In his absence he is represented by the Pro-Chancellor, also elected annually.

The Vice-Chancellor is the chief executive officer of the university. He is appointed by the Senate, from time to time, for periods not exceeding ten years. Other executive officers are the Deputy Vice-Chancellor, the Registrar and the Bursar.

University legislation takes the form of statutes originated in the Senate, reviewed by Convocation, and finally approved by the Governor in Council. The Senate, however, has the power to make regulations, and its general work of government is done mainly by regulation and resolution.

A new Vice-Chancellor, Professor R. F. Whelan has just been appointed.

#### *The Student Body*

In 1971, the U.W.A. (University of Western Australia) had 8,355 students of which 3,067 were part-time students. Female students constituted about one-third of the student population. U.W.A. had 634 overseas students, who came primarily from Malaysia, Singapore, Hong Kong, and Thailand. The records show four Canadians among this group of overseas students. A staff of 495 (59 females) constitute the teaching and research side of the campus. Next year a quota of 70 overseas students enrolling in First Year courses has been set, since the applications from the West Australian students have increased yearly.





*University of Western Australia – the campus at Crawley*

### *The Guild of Undergraduates*

Every student pays a \$45 annual fee to the guild. Some of the services offered to students on campus are:

—*Cheap Things* – The Exchange is open from 11 a.m. till 2 p.m. from Monday to Friday, and again on Monday and Thursday evenings from 5 to 8 p.m. You can also buy windcheaters and track suits, ties, cheap panty hose, good quality lab coats and med coats, birthday cards and toiletry items at huge discounts here – all items below city prices. There is a dry cleaning and shoe repair agency with a 10% discount too.

—*Legal Aid* – If you get into strife, and need legal help, you can get it free from the Guild solicitors, by applying to the Guild Executive.

—*Financial Aid* – The student emergency loan fund is available if unexpected financial emergencies crop up.

If you have to borrow money from a bank during the year to meet course fees or living, and accommodation costs, Guild will pay any interest charges over \$5.

If you are involved in an accident during the course of your studies your medical costs will be met.

—*Savings Bank* – The Guild's New South Wales Savings Bank Agency, is open from 9 a.m. to 5 p.m. Monday to Friday inclusive.

—*Exam Papers* – Past exam papers are on sale at 2¢ each at the Guild Counter.

—*Discounts* – Discounts are also available at many other shops and garages. Details are in the discount books available from the Guild Counter.

Student concessions are available on all plane, train, and bus travel in Australia. During summer holidays the Australian University Student Society offers some of the following special trips:

- India – 6 weeks, \$590.
- China – 6 weeks, fare not known
- Fiji – 5 weeks, \$188
- Africa – 9½ weeks, \$603
- Canada – 11 weeks, \$593

### *Student Fees*

The Royal Commission appointed to inquire into the establishment of a university recommended that teaching should be free and suggested that 'if fees are found to be necessary, they should be on the lowest possible scale'. Until 1962 lecture fees were not charged to students normally resident in Australia, except those in the Faculty of Medicine, where tuition fees were payable in the second and later years, and those enrolled at the Western Australian College of Dental Science, an institution affiliated with the University, who paid lecture fees to the College. All students paid a 'faculty service charge' designed to cover such items as the use of the library, annual examination fees, the use of laboratory equipment, and the lecture synopses provided in some courses. To assist in meeting the increasing costs of operation resulting from a rapidly growing student population and to enable the university to take full advantage of financial aid available under Commonwealth legislation, a system of annual 'enrolment fees' was introduced in 1962. The current tuition fees are based on an annual course fee for all full-time bachelor degree courses. Part-time students' fees are assessed proportionately, according to the number and type of subjects to be taken during the year. The fees for higher degree students are also related to the basic scale. Subscriptions to the Guild of Undergraduates and to certain faculty associations are payable by all students enrolled for one or more full units towards a bachelor degree.

In 1971 the annual fees were (in Australian dollars which sell at \$1.15 Canadian):

Bachelor degree courses	– \$372
Diploma courses	– \$372
Post Graduate degree	– \$248

In addition, each student had to pay \$45 per year to the student society.

There are six residential colleges, and the fees range from \$540–\$682 per annum. In 1972, the average fee will go up for full-time students about \$96 per year. The university year is divided into three terms: March 6–May 13; May



*The rules concerning sabbatical leave and family travel grants are generous, but it's verboten to set off fire balloons without express permission – and ornamental water is out of bounds*

29–June 5; and August 28–October 14. Examinations are held October 30–November 18. The average age of a student entering university is 17–18 years. At U.W.A. 72 per cent of the student body receive fee assistance.

*Staff Benefits at the University*

As from 1st July 1970 the Senate of this university generously increased the amount of the family travel grant, and also specified that the grant would be payable only if the family accompanied the staff member.

The Senate made the following resolution:

- (a) Each member of the university staff travelling overseas on sabbatical leave would receive as a travel grant the equivalent of a return economy air fare.
- (b) If the wife accompanied the staff member, the university would pay 61% of her return fare.
- (c) If children accompanied the staff members, the university would pay to the staff member 43.7% of an adult return fare.

It can be seen that the university is granting to the staff member specific air fares for his family and children, even though it may be only a proportion, and the university staff member only receives this money if his wife or children accompany him.

Any staff member can obtain 6 months' sabbatical leave after 3 years, or 12 months after 6 years of service to the university. The staff member is paid his full salary during his sabbatical leave.

The staff have a "university house" on campus where a complete luncheon, with wine, costs about \$1.50. The annual subscription to this faculty club is \$12.

*Some Interesting By-laws* – I found the following by-laws related to university life:

- (1) No person shall on any part of the Site, unless the holder and in possession of a ticket expressly authorising such act –
  - (a) carry or discharge any firearms;
  - (b) set off or throw any fireworks;
  - (c) set off any fire balloon;
  - (d) kindle or make any fire, except where fireplaces are provided;
  - (e) throw or discharge any stone or missile.
- (2) No person shall disturb, frighten, or shoot or throw missiles at any bird or animal on the Crawley Site, or

at any fish or animal in any pond or ornamental water on the site.

- (3) No person shall –
  - (a) use any abusive or insulting language; or
  - (b) do or commit any offensive, indecent, or improper act, conduct, or behaviour on the Site.
- (4) No intoxicating liquor shall be brought into or be kept or consumed on the Site, except at such times and on such portions of the Site as may be authorised in writing by the Vice-Chancellor.
- (5) No person shall on any part of the Site –
  - (a) cut, break, deface, pick, remove, or destroy or injure any tree, shrub, hedge, plant or flower.
  - (b) remove, damage, or injure or interfere with any stake or label on or near any tree, shrub, plant, or flowers.
  - (c) walk on or over or cause damage to any bed containing or being prepared for flowers or shrubs; or
  - (d) enter, remain, or be in or upon any pond or ornamental water.

I have not been able to find out how many students have been charged under the by-laws.

*My Own Life at U.W.A.*

During my sabbatical year I am attached to the Department of Social Work, which has four faculty members and 30 students. We offer an M.A. degree in social work in a two-year program. I am doing a research project on "Single Parent Families in Australia".

The Indian Ocean is only 15 minutes away from the campus, while the beautiful Swan River is next door. I had to learn cricket, since my children have taken up the sport with a vengeance. The lecturer's uniform for the summer here is a sport shirt, walking shorts and walking knee socks.

For any young graduate or faculty member who is looking for a place to teach, either for a few years or more, may I urge him to investigate the openings at universities Down-Under. Why not "have a go" at it.

*Source Readings*

(1) Donald Horne. *The Lucky Country*. Penguin Books, 1964. (2) Craig McGregor. *Profile of Australia*. Penguin Books, 1968. (3) *Australia Handbook 1971* – from the Australian High Commission, Ottawa. (4) John Hallows. *The Dreamtime Society*. London: Collins, 1970.





# STRAVINSKY:

LOTHAR KLEIN

Igor Stravinsky, a giant of 20th century music, passed away last year in New York City at the age of 89. When the cultural history of this century is written, the work of Igor Stravinsky will be central to it. None of the fine arts has escaped his influence. Picasso, Chagall, Jean Cocteau, André Gide, W. H. Auden have paid him homage in collaboration with him or under his inspiration. The great importance of Stravinsky's place in our Western heritage was marked by a colloquium in remembrance of the composer presented by the Graduate Department of Music of the University's Faculty of Music. Supported by the School of Graduate Studies and the Varsity Fund, the colloquium presented three days of seminars, lectures, panels, and films. The Performance Department of the Faculty of Music introduced each lecture with music by Stravinsky while the Opera Department climaxed the colloquium with four fully staged performances of the composer's opera *The Rake's Progress*.

English conductor Colin Davis has summed up Stravinsky's unique position in the history of music by pointing out that Stravinsky "comes at the end of a chain of great composers left us by the 19th century and a line of music that began with the early church music of the 14th century. With his passing, the music world lost its most vital link with both the future and the past." Stravinsky is the man who broke musical tradition — a break that changed the course of music and opened new vistas to the world of music and art. It would not be an exaggeration to claim that Stravinsky, along with Beethoven and Wagner, is one of the three most influential composers of our Western heritage.

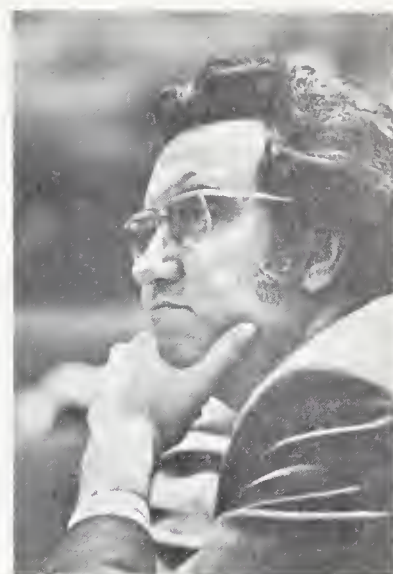
Born in Russia in 1882, Stravinsky attended the University of St. Petersburg, studying law at the insistence of

This photograph of the viewing screen illustrates how documentaries (by the National Film Board of Canada, CBS Television and North German Radio) were used to stir personal memories of Igor Stravinsky for participants in a colloquium devoted to the great composer. Adding still another dimension to the seminars, lectures and panels were four performances of *The Rake's Progress*, Stravinsky's operatic masterpiece. The outstanding young singers heard in this were all professional students in the University's Faculty of Music.

The colloquium's planner and coordinator, Professor Lothar Klein, whose report appears in adjoining columns, is Chairman of the Graduate Department of Music at University of Toronto. A composer who has written extensively on Igor Stravinsky, Dr. Klein also presented the final paper of the three-day session. His subject was "Stravinsky and Opera — or a night school for adults".



Professor Klein, author of this report, was colloquium coordinator



## *the music, the man, his influence*



*Professor Arthur Berger, John McLure, Dean John Beckwith and Dean David Oppenheim*

his father. Law student Stravinsky's real love, however, was music and he became a private student of Rimsky-Korsakof of *Sheherazade* fame. The success of his early works culminated in the popular *Firebird Suite*, *Petrouchka* and *The Rite of Spring*. This last work scandalized the musical world of 1913, but it has become one of the towering masterpieces of the 20th century creative imagination. After World War I, Stravinsky lived in Switzerland and France until 1939 when he settled in America. Throughout his change of nationalities and musical styles, his own musical personality remained unmistakable and distinctive. Conservative in some works and avant-garde in others, Stravinsky's often unpredictable musical tastes and perspectives became the guiding force in shaping the compositional directions of contemporary music. After his 75th birthday, his ever-enquiring mind led him to explore the most advanced methods of musical construction and these late works now count among the most problematic in recent musical

developments. Stravinsky's ties with Toronto were close for, in 1965, the Canadian Broadcasting Corporation issued a number of recordings under his direction and it was two years later that he made his final conducting appearance with the Toronto Symphony Orchestra.

The colloquium focussed on Stravinsky, the music, the man and his influence. Among the distinguished scholars, musicians and Stravinsky authorities participating were Professor Arthur Berger of Brandeis University, and former music critic of the New York Herald Tribune; John McLure, Director, Columbia Records Masterworks Division, producer of Stravinsky's complete discography; Professor David Oppenheim, Dean of Arts, New York University, Stravinsky's film biographer; Professor George Rochberg of the University of Pennsylvania and Professor Gilles Tremblay, Conservatoire de Musique de Montréal.

Participants from the Faculty of Music included Dean John Beckwith

who prefaced the colloquium, historian Dr. Robert Falck and Professor John Weinzwieg. A particularly well-attended feature of the colloquium was the showing of three documentary films devoted to the composer. These films were prepared by the National Film Board of Canada, CBS Television and the North German Radio.

Undoubtedly the most immediate result of the colloquium was the opportunity presented to students in being able to listen to and talk with eminent Stravinsky experts from the varying backgrounds of the University and the music industry. Stravinsky's affiliation with the academic world, while holding the Charles Eliot Norton Chair of Poetry at Harvard University, resulted in the *Poetics of Music*.

Stravinsky's attitude toward the phenomena of music, "emanating only from the integral man armed with the resources of his senses, his psychological faculties and his intellectual equipment", can serve as an ideal illuminating any university discipline.



# REPORT OF THE PRESIDENT

## To the Governors and the Senate of the University of Toronto

My section of the President's Report for 1969-70 was a final attempt to review events within the University. Although the Report was concerned with the academic year ending in 1970, it referred to many events in 1970-71, which was my final year in office. The Report that I am now writing is an extended addendum to last year's report, and not a review of events. It might perhaps be looked upon as the reflections of a retired President. I should like to concentrate my remarks upon three matters of general import which will, I think, dominate the university scene during the coming decade.

The first of these is the passing by the legislature of Ontario of the new University of Toronto Act in the summer of 1971 and its eventual proclamation as law. In its simplest form the Act creates one body of final authority with representation from both inside and outside the University. The discussions preparatory to the passing of the Act were confused by an inordinate attention given by the press and by members of the Legislature to the students' plea for parity with the staff. The staff opposed parity for students; it is ironical that they should thereby be accused of reactionary intransigence, even though they were supporting an act that gave students the highest degree of participation of any University act in Canada. The heavy emphasis on the minor issue of parity obscured the real meaning and centrality of the Act. Among English-speaking universities, although not among French-speaking ones, it constitutes a revolutionary change.

The passing of the Act was a culminating stage in a long process of discussion that had gone on for at least three years. In the first stage it was dominated by the meetings and the Report of the Commission on University Government, which might be looked upon as an attempt by a small representative group within the University to find acceptable compromises in an atmosphere of high tension. There followed an extensive university-wide discussion culminating in the meetings of the University-wide Committee at the end of the academic year 1970. The final stage was the consideration of the proposals by the Government followed by consultation with a variety of academic groups. The final Act embodies in large part the principles enunciated by the University-wide Committee. The major change was a drastic reduction in the Governing Council's size from 72 to 50.

No one can comment with any authority on the effect of the new Act. The extensive administrative changes are im-

portant but they are secondary to academic tradition and to the kind of community that a university generates. I believe that the proposed changes have a far better chance of succeeding in an old university like Toronto with established traditions and a recognized pattern of academic excellence than in a new establishment. Although one cannot speculate with any assurance about the future, one can say with some definiteness what the intentions were that lay behind the fashioning of the Act. It was in the first place an administrative change that sought to introduce a simplified and unified government, thereby eliminating a multiplicity of committees and reducing the danger of duplicated effort. It was above all an attempt to bring together the lay and academic communities and to close the traditionally hallowed gap between those who teach and learn and those who conduct the practical affairs of society. Finally it was an attempt to bring the academic staff squarely into the centre of the decision-making. The academic staff does not constitute a majority in the new body but it does have a substantial representation. No decision within the University on any subject can be made without its involvement. The responsibility for the smooth functioning of the Act rests primarily on the staff since it is they who by experience and knowledge command the greatest prestige and authority. Student participation should keep the University close to immediate problems and sensitive to pressing issues; and as students acquire administrative experience, they will play a greater role in the enunciation of university policy. The lay group will not be confined to finance and property; it will participate in the shaping of the entire University. The success of this kind of co-operative government will depend, as always, on a willingness to give a special place to experience and knowledge. A happy augury of what lies in store was, I think, provided by the working of the committee to recommend a new president. The composition of the Committee roughly corresponded to the composition of the new governing body and from all accounts it worked with admirable efficiency and harmony.

It is my hope that the new governing body will enable the University to win to a sense of unity. This is the second point upon which I should like to comment; it is in my opinion that the most crucial point facing the University. The University now presents a fragmented front to society; if students emphasize obsessively what they consider to be their special rights; if staff see their interests as being distinct from



administration and requiring a peculiar machinery, then no administrative structure will provide an adequate basis for the future.

In the next ten years the University must be prepared to fight for its existence as an institution enjoying authority by reason of its historical concerns and goals. We are paying a high price now for our success in meeting the request of the government that we provide university places for all qualified students up to the limit of their competence. That system brought with it inevitably an increase in government concern and control. It made a tax-weary public aware as never before of the costs of education. Two themes sound continuously and stridently. University costs must be kept under control and university functions must be made to serve the immediate needs of society, needs which are usually interpreted in a narrow utilitarian way. It would be folly for the University to fall back upon rigid doctrines of autonomy. This I am convinced the University will never do, since it is increasingly aware of its responsibilities towards society. But it must cling to that inner core of freedom whereby it is an institution that stimulates and leads, not simply a part of a huge system of social welfare.

For a number of years now this has been the great issue before the University and I have been deeply disturbed by the failure of both students and staff to recognize its centrality. A selfish concern for internal power and domination could be the prelude to the dissolution of the University that we once knew.

The inner core of freedom to which I referred can derive only from scholarship, through the presence in the University of scholars who are known for their power of original thought and their capacity to lead in their disciplines. In the last four or five years we have often forgotten this simple truth in our two concerns – both legitimate – for the teaching process and for public service. I regret the failure of government officials to express anything except a crude utilitarian approach toward higher education. They talk about the University as if its function were to dispense pellets of information, or to gyrate dizzily in response to the latest manpower statistics. The University of Toronto has a proud academic tradition. If analysis of the scholarly status of the basic disciplines in Canadian universities were conducted, as it has been recently among universities in the United States, I am confident that Toronto would rank either first, or among the top two or three in almost every discipline. The preservation of an intellectual centre like this should surely be part of the current concern for nationalistic identity. Economic nationalism is no doubt an essential part of the movement toward self-understanding and self-direction, but by itself, apart from the flourishing of a vigorous national culture, it is a pallid and desiccated faith.

I should like finally to comment on the library complex which now moves towards its completion and which I look upon in many respects as the major achievement of the last ten years. It would be more accurate to describe the complex as a centre for the humanities consisting of a Rare Book Room, a Research Library, a Library School, a central bibliographical resource for the province, and a much-needed additional accommodation for departments and divisions in the humanities and social sciences. I rejoice that this

country, so notably barren of intellectual resources, now has one of the major library buildings in the world, a glory to the University and to Canada. It is also, one should recall, a glory to the city. A city lives most intensely in its libraries, museums, art galleries, theatres and concert halls. In the last ten years the University of Toronto has added to the cultural resources of the city, in addition to the Research Library, the MacMillan Theatre and a concert hall in the Edward Johnson Building, a renovated Hart House Theatre, little theatres for University College and the Drama Centre, and fine college libraries in University College, Victoria College, St. Michael's College and Massey College.

We have come through a period of the greatest growth in the history of higher education, and we have survived, perhaps better than most universities of comparable size and complexity, the years of world-wide student malaise. But the new problems may be even more complex and difficult. This is the reason why I rejoice with my colleagues in the appointment of John Evans as the ninth President of the University of Toronto. No one could have come to this position more superbly equipped to endure its trials and to fashion its triumphs. He will receive strong support from the new Chairman of the Board, William Harris, who has been deeply involved in the working out of recent changes in governance, and knows and understands the University Community well.

During the academic year 1971–72 Jack Sword, who presided over the University wisely and skilfully during my year of absence at Harvard, will be Acting President, and Don Forster will assume Mr. Sword's responsibilities as Provost. For some time now these two men have carried a large part of the administrative burdens of the University, and we are all in their debt.

I am grateful to my assistant, Neville Dickinson, for shrewd and meticulous attention to the myriad matters that come to the President's Office.

I have had strong and loyal support from all the senior officers: in addition to Jack Sword and Don Forster, Alex Rankin in finance and property, John Hamilton in health sciences, Robin Ross in student services, Gilbert Robinson in research, and Kenneth Edey in information. These men have made up a group impatient of obsequiousness, often at odds on particular questions but drawn together by uncompromising loyalty to the University.

CLAUDE BISSELL



# Report of the Executive Vice-President (Non-Academic)

The first sections of my report deal with some of the main developments in the financial operations of the University; a brief summary of enrolment figures, upon which our operating income depends; and a review of capital expenditures, indicating some aspects of the University's physical development during the year. Following these

items is the condensed version of the audited financial statements, following the format established for the past two years.

## Operating Expenditures

In 1970-71 we received a substantial proportion of our operating revenue (81.7 per cent) from the Provincial Government. Formula income

from this source was related to a basic income unit value of \$1,650, an increase of 6.04 per cent from the previous year's figure of \$1,556. For the first time, the Government announced the values of the basic income unit for two years - \$1,650 in 1970-71 and \$1,730 in 1971-72; these were less than the amounts anticipated. The increase of 4.85 per cent for 1971-72 is a clear indication of the stringent financial climate we are facing in the future. Scarborough and Erindale colleges continued to receive supplementary grants as "emergent" institutions. The Provincial Government had proposed that Scarborough and Erindale should "emerge" at an enrolment producing 3,000 basic income units, rather than 4,000 at other new institutions, because they drew upon the facilities of St. George Campus. However, a compromise figure of 3,500 basic income units was finally agreed upon.

I regret to report again that we still have not succeeded in persuading the Government that church domination of our federated universities of Trinity, Victoria and St. Michael's is a myth. The present financing arrangement is inequitable and punitive, but I can assure you that we continue to pursue this matter vigorously in collaboration with the heads of the federated universities.

A summary of our operating income and expenditures for 1970-71 is shown in Table I following, including the comparable figures for the previous year.

## Enrolment

As mentioned previously, our formula income is related directly to our enrolment, and any review of our financial operations must include a comment on enrolment statistics. A summary is appended in Table II, showing enrolment broken down by

**TABLE I**  
**University of Toronto - Summary of Operating Income and Expenditures**  
(In thousands of dollars)

	1970		1971	
	\$ M	%	\$ M	%
<i>Income:</i>				
Student fees	11,463	13.0	12,151	12.4
Government Grants	71,736	81.5	80,086	81.7
Other income	4,827	5.5	5,828	5.9
	<u>88,026</u>	<u>100.0</u>	<u>98,065</u>	<u>100.0</u>
<i>Expenses:</i>				
*Operating	<u>87,709</u>	<u>99.6</u>	<u>98,014</u>	<u>99.9</u>
NET INCOME	<u>317</u>	<u>0.4</u>	<u>51</u>	<u>0.1</u>

\*Does not include assisted research from outside sources of:  
1970 - \$18,255,000      1971 - \$19,238,000

**TABLE II**

University of Toronto	1970	1971	Increase or Decrease (-)
<i>Full-time students</i>			
Undergraduate	18,710	19,526	816
Graduate	7,364	7,065	569 (-)
	<u>26,344</u>	<u>26,591</u>	<u>247</u>
<i>Part-time students</i>			
(i) <i>Winter Session:</i>			
Undergraduate	5,872	7,380	1,508
Graduate	2,357	2,193	164 (-)
	<u>8,229</u>	<u>9,573</u>	<u>1,344</u>
(ii) <i>Summer Session:</i>			
Undergraduate	5,828	5,944	116
Graduate	5,207	4,100	1,107 (-)
	<u>11,035</u>	<u>10,044</u>	<u>991 (-)</u>
GRAND TOTAL	<u>45,608</u>	<u>46,208</u>	<u>600</u>



full-time, part-time, undergraduate and graduate students.

On the St. George campus, the full-time student enrolment, which had been levelling off, came to a standstill. In fact, the total of 23,148 was 1.9 per cent less than in the previous year. On the other hand, the part-time population maintained its trend of growth to reach new levels on all campuses with an overall increase of 16.3 per cent over the previous year. The Government's measures to reduce graduate enrolments met with success, as the table shows.

Scarborough College, in its sixth year, registered 1,811 full-time and 1,048 part-time students. The corresponding figures for Erindale College in its fourth year, were 1,632 and 583.

### Capital Expenditures

During 1970-71 the University's expenditures on the capital program were as follows:

Scarborough Campus	\$ 970,700
Erindale Campus	4,752,100
St. George Campus	
Medical Sciences Building	482,800
The John P. Robarts	
Research Library	10,525,000
Utilities Expansion	1,959,700
Alterations and Renovations	891,500
Land Acquisition	418,000
Other	817,400
	<u>\$20,871,200</u>

At Scarborough the provision of equipment for teaching and research in the initial building was completed and design work for the next phase of construction continued.

At Erindale the construction of the Laboratory and Research Building continued with occupancy expected in September, 1971. Work on the Central Utility Plant neared completion. The design of the Library and Lecture Theatre Wing was completed during the year and a contract for construction was awarded at the year end.

On the St. George Campus work on the John P. Robarts Research Library continued with construction well past the halfway point. The expansion of the campus utilities system continued and work commenced on a major Chiller Plant which will supply chilled water to the Library and other buildings to be located in the north-west sector of the campus.

The total capital expenditures of \$20,871,200 were over \$9,000,000 less than in 1969-70, reflecting both the completion in 1969-70 of the Medical Sciences Building and the restrictions of the capital formula intro-

duced by the Province in 1969. Of the total capital funds of \$20,871,200 expended, the amount of \$20,037,400 was funded by the Department of University Affairs and \$561,400 by

the Canada Council, being part of a grant of \$1,700,000 for the John P. Robarts Research Library.

A. G. RANKIN

## AUDITORS' REPORT

To the Governors of the  
University of Toronto:

As auditors of the University of Toronto we made our normal examination of the University's detailed financial statements as at June 30, 1971 and reported thereon to the Governors of the University on October 21, 1971. Our report was unqualified except for reference to the changes in accounting explained in notes 4 and 5 to the condensed financial statements and with which we concurred.

In our opinion the accompanying condensed financial statements (statements 1 to 6) fairly summarize the information contained in the detailed financial statements upon which we have reported.

CLARKSON, GORDON & CO.  
Chartered Accountants

Toronto, Canada,  
October 29, 1971

## University of Toronto — Notes to Condensed Financial Statements Year Ended June 30, 1971

(1) The financial statements do not include the income or expense of the following related organizations, or their assets and liabilities (except to the extent that net assets held for the College of Education and the Parking Authority are included in current operating funds, the land and buildings used by certain of the organizations are included in the capital funds section of the balance sheet and securities owned by them are held for safekeeping), as the net assets and results of operations of these organizations are held to further the continuing activities of their respective operating areas:

The College of Education, University of Toronto  
Connaught Medical Research Laboratories  
Hart House  
Insulin Committee  
Royal Conservatory of Music of Toronto  
Students' Administrative Council  
Sunnybrook Hospital, University of Toronto  
Clinic  
University of Toronto Athletic Association  
University of Toronto Parking Authority  
University of Toronto Press  
University of Toronto Women's Athletic Association

The total assets of the above organizations not reflected in the accompanying balance sheet amounted to \$31,327,000 at June 30, 1971 (1970: \$28,526,000).

The book values of buildings and equipment are recorded on the basis of estimated replacement cost, as determined at June 30, 1970 by University officials for the triennial insurance valuation, with subsequent additions at cost.

Land and other properties continue to be valued substantially at cost.

In accordance with the University's normal practice, the statement of current operating income and expense does not include a charge for depreciation of capital assets, but it does include charges of \$4,876,000 (1970: \$4,819,000) for additional or replacement equipment. The cost of acquisition of new properties and of construction and initial equipping of new or rehabilitated buildings (which amounted to \$21,238,000 in 1971 and \$28,808,000 in 1970) has been added to fixed asset accounts under capital fund assets.

(3) The estimated cost to complete land acquisitions in process and to complete buildings under construction at June 30, 1971 (including commitments for equipment) is \$38,350,000 (1970: \$41,735,000). The projects involved have government approval and, therefore, will qualify for substantial government financial assistance.

(4) Prior to July 1, 1970 provisions for expen-

ditures for a) major maintenance and renovations and b) unexpected appropriations for equipment, expenses and special projects were treated as expenses in determining net income for the year as if these provisions represented actual expenditures. Effective July 1, 1970, the University adopted the policies of i) charging against income for the year costs of this nature actually incurred and ii) appropriating a portion of net income as reserves earmarked for future expenditures. As expenditures covered by reserves are incurred and charged against net income, the corresponding portion of the reserves is released by a credit back to unappropriated net income.

The statement of current operating income and expense for the year ended June 30, 1970 has been restated to reflect these changes in accounting policies. The changes have no material effect on the net income for the year ended June 30, 1971 and have the effect of reducing the previously reported net income for the 1970 fiscal year by \$505,000.

(5) In prior years major renovation costs for which debenture assistance was received from the Ontario Universities Capital Aid Corporation have been written off against "Equity in capital assets". Effective July 1, 1970 the University adopted the policy of including these assisted major renovation costs as expenses of the operating fund so that all major renovation expenditures would be recorded in one statement. The anticipated recovery of such amounts (\$387,000) over future years from grants to cover debenture repayments has been recorded as an asset of the operating fund and credited to income to offset the expenditure. This change in accounting policy has not been adopted on a retroactive basis.

(6) At June 30, 1970, the unfunded past service liability of the University pension plan was estimated at \$3,496,000 by actuarial consultants. The provision towards funding this liability, based on an earlier estimate of the unfunded liability, amounted to \$875,000 in 1971 and 1970.

(7) It is necessary for the University to renovate a number of its older buildings, including the University College, Wallberg Memorial and Sandford Fleming buildings. Because of the magnitude of these renovations, this programme is to be treated as a capital building programme. Accordingly, \$1,100,000 previously allocated to the reserve for major maintenance and renovations has been transferred to capital trust funds — for general building programme.

(8) Comparative figures for the 1970 year have been adapted in certain instances to conform with the classification of accounts used in 1971.



I. UNIVERSITY OF TORONTO, CONDENSED STATEMENT OF  
CURRENT OPERATING INCOME AND UNAPPROPRIATED NET  
INCOME, YEAR ENDED JUNE 30, 1971

(with comparative figures for the year ended June 30, 1970; \$000's omitted)

	1971		1970	
Income		%		%
Student fees	\$12,151	12.4	\$11,463	13.0
Government grants for operations	80,086	81.7	71,736	81.5
Other income less interest expense	5,828	5.9	4,827	5.5
<b>TOTAL INCOME</b>	<b>98,065</b>	<b>100.0</b>	<b>88,026</b>	<b>100.0</b>
Expense				
Academic				
General administration	74,117	75.6	67,161	76.3
Operation and maintenance of physical plant	4,854	4.9	4,283	4.9
University and student services	14,546	14.8	12,879	14.6
Net deficit on residences and other ancillary departments	1,801	1.8	1,581	1.8
Miscellaneous	6		35	
Provision for funding of past service pension liability (note 6)	1,815	1.9	895	1.0
	875	.9	875	1.0
<b>TOTAL EXPENSE*</b>	<b>98,014</b>	<b>99.9</b>	<b>87,709</b>	<b>99.6</b>
Net income	51	.1	317	.4
Unappropriated net income, beginning of year	828		6	
Net transfer from reserves (statement 2)	154		505	
Unappropriated net income, end of year**	\$1,033		\$ 828	

\*Does not include research expenditures assisted from outside sources of:

1971-\$19,238,000

1970-\$18,255,000

\*\*St. George Campus net deficit \$ (44)

Scarborough College net income 278

Erindale College net income 799

**\$1,033**

(See accompanying notes)

II. UNIVERSITY OF TORONTO, CONDENSED STATEMENT OF  
OPERATING FUND RESERVES AND UNAPPROPRIATED NET  
INCOME, YEAR ENDED JUNE 30, 1971

(with comparative figures for the year ended June 30, 1970; \$000's omitted)

	1971		1970	
	Total operating fund reserves	Unappropriated net income	Total operating fund reserves	Unappropriated net income
Balance, beginning of year	\$2,638	\$ 828	\$3,143	\$ 6
Add net income		51		317
	<b>2,638</b>	<b>879</b>	<b>3,143</b>	<b>323</b>
Appropriation of net income to reserves	1,203	(1,203)	1,972	(1,972)
Release of appropriations in amounts equal to expenditures incurred in the year (note 4)	(1,357)	1,357	(2,477)	2,477
	<b>(154)</b>	<b>154</b>	<b>(505)</b>	<b>505</b>
Transfer to capital funds (note 7)	(1,100)			
	<b>\$1,384</b>	<b>\$1,033</b>	<b>\$2,638</b>	<b>\$ 828</b>

(See accompanying notes)



### III. UNIVERSITY OF TORONTO, CONDENSED BALANCE SHEET, JUNE 30, 1971

(with comparative figures at June 30, 1970; \$000's omitted)

Assets		Liabilities	
1971	1970	1971	1970
Current Operating Funds			
Cash	\$ 33	\$ 922	\$ 8,045
Amounts recoverable from other funds	644	5,034	1,255
Short-term investments	7,845	1,867	874
Accounts receivable and recoverable expenditures	2,715	1,509	
Stores, supplies and advance payments on expense	512		
		9,332	10,174
		1,384	2,638
		1,033	828
		2,417	3,466
		\$11,749	\$13,640
Capital Funds			
Due from current operating funds	\$ 922	\$ 800	
Cash and sundry assets	173	5,046	4,372
Investments (market value 1971-\$9,590,000)	9,633		
		5,046	5,172
	10,728		
Long-term liabilities:			
Property (see notes 2 and 3):			533
Land, buildings and equipment for University use--			
St. George Campus	348,883		
Scarborough College	25,675		
Erindale College	20,702	6,077	6,109
Bayview Avenue properties	2,072	8	12
Construction in progress	26,507		
Properties leased to others	510	116,274	99,086
	424,349		60
		122,359	105,800
		307,672	297,719
		\$435,077	\$408,691
University equity in capital funds (statement 4)			
Trust and Endowment Funds			
Cash	\$ 1,129	\$ 644	\$ 590
Loans receivable -- students and subsidiary organizations	1,042	32,493	31,881
Investments (market value 1971-\$49,027,000)	47,865	14,611	13,590
Cash and investments held for others in safekeeping	4,320	2,288	2,288
		4,320	4,601
	\$54,356	\$54,356	\$52,950

(See accompanying notes)



**IV. UNIVERSITY OF TORONTO, CONDENSED STATEMENT OF EQUITY IN CAPITAL FUNDS, YEAR ENDED JUNE 30, 1971**

(with comparative figures for the year ended June 30, 1970; \$000's omitted)

	1971	1970
Equity, beginning of year	\$297,719	\$242,543
Add:		
Benefactions and grants— Ontario grant for Health Sciences projects	450	4,371
Canada Council grant for Humanities and Social Sciences Library	1,429	444
Federal and provincial grants for computer equipment		76
Metro Toronto grant for Schools of Business and Social Work building		240
Equipment financed from current operating funds	4,876	
Other	6,755	208
Debt repayment funds— Ontario grants for debenture repayment	1,412	1,144
Repayments financed from operating funds	564	526
Income on sinking fund investments less amortization of debenture discount	68	248
Income on capital fund investments Transfer from reserve for major maintenance and renovations	520	527
Other appropriations from current operating income and sundry transfers	1,100	
Proceeds on property sold and sundry items	157	1,071
Total additions	10,576	373
Deduct:		
Write-off of building renovation costs Properties transferred or demolished during the year	623	9,228
Equity, end of year, before triennial revaluation		2,377
Increase resulting from triennial valuation (see note 3)	307,672	249,394
Equity, end of year	\$307,672	48,325
		\$297,719

(See accompanying notes)

**V. UNIVERSITY OF TORONTO, CONDENSED STATEMENT OF SOURCE AND APPLICATION OF CAPITAL FUNDS, YEAR ENDED JUNE 30, 1971**

(with comparative figures for the year ended June 30, 1970; \$000's omitted)

	1971	1970
Funds were provided from:		
Long-term borrowing— Debentures	\$18,600	\$23,315
Mortgage loans		662
Benefactions and grants for construction	18,600	23,977
Net income on investments	1,879	5,339
Grants for debenture repayment	588	786
Proceeds from property sold	1,412	1,144
Transfers and funds made available from other funds	1,821	373
		1,174
	24,300	32,793
Funds were applied to:		
Purchase and construction of property	21,238	28,808
Repayment of debentures	1,412	1,144
Repayment of mortgages	36	243
Repayment of conditional sales contract on computer	533	497
Increase (decrease) in debenture sinking fund	60	(163)
	23,279	30,529
Excess of funds provided over funds applied	1,021	2,264
Net liquid capital funds, beginning of year	4,661	2,397
Net liquid capital funds, end of year	\$ 5,682	\$ 4,661

(See accompanying notes)

**VI. UNIVERSITY OF TORONTO, CONDENSED STATEMENT OF TRUST AND ENDOWMENT FUNDS, YEAR ENDED JUNE 30, 1971**

(\$000's omitted)

	Endowed funds	Expendable funds	General endowment
Balance, June 30, 1970	\$31,881	\$13,590	\$2,288
Add:			
Benefactions	692	19,393	
Income earned during the year (including income from endowed funds)		2,022	
Net transfers and other additions and (deletions)	(80)	136	
	32,493	35,141	2,288
Less disbursements		20,530	
Balance, June 30, 1971	\$32,493	\$14,611	\$2,288

(See accompanying notes)



شارك الملايين  
في الاستمتاع بتدخين  
سجائر رومان كينج سايز فليتر

# EXPLORATIONS

MARSHALL McLUHAN *Editor*

Arabic Script DAVID STANSFIELD

The Structure of the Story-Telling Event J.R. RAYFIELD

Ecology of Science GEORGE C. HAOUR

Prologue and Epilogue – an excerpt from  
The Open University: Access to What? GWENDOLINE PILKINGTON

The Intelligence Community  
and Figure/Ground Awareness ROBERT W. HOKE



# Arabic Script

David Stansfield

By the meaningless sign linked to the  
meaningless sound we have built the  
shape and meaning of Western man

MARSHALL MCLUHAN

'May the nightingale forever sing at the  
bottom of your garden'

(*Arabic for*  
*'Yours sincerely'*)

It has been said of the phonetic alphabet that it 'makes a break between eye and ear, between semantic meaning and visual code' and 'reduces the use of all the senses at once, which is oral speech, to a merely visual order'; it is 'the translation or reduction of a complex, organic interplay of spaces into a single space'. The effects of all this have been:

- 'to translate man from the tribal to the civilized sphere' to 'land man at once in varying degrees of dualistic schizophrenia'
- to constitute 'not only Cartesian but Euclidean perceptions'
- to drive peoples 'in the direction of conquest and organization-at-a-distance'
- to be a 'processor of men for homogenized military life'
- to create ' "civilized men" – the separate individuals equal before a written code of law'
- to diminish 'the role of the other senses of sound and touch and taste'
- to break up 'every kind of experience into uniform units in order to produce faster action and change of form (applied knowledge) – the secret of Western power over man and nature alike'
- to endow men 'with the means of repressing their feelings and emotions when engaged in action. To act without reacting, without involvement.'

Now, practically none of these remarks applies to the Arabs. Most Arabs are tribal and not 'civilized'; they show no sign of the dualistic schizophrenia – head/heart, body/soul, mind/matter – that typifies modern Western man. They are not noted for their Cartesian or Euclidean perceptions. They have shown no talent for organization-at-a-distance (they once had a vast empire, but it began to disintegrate the moment it came into being). Homogenized military life is foreign to the Arabs, as is the idea of equality before a written code of law. The visual sense has not been played up in their culture at the expense of the senses of sound and touch and taste – quite the reverse in fact.

They have not made much effort to apply their scientific knowledge to worldly ends. And they are certainly not known to be in the habit of repressing their feelings and emotions when engaged in action. And yet, on the face of it, their script is both phonetic and alphabetic, and very similar in many ways to Roman script, stemming as it does from a common ancestor. This is the ground for the figure which follows.

As can be seen in Fig. I, there are 29 Arabic letters. They are all consonants; there are no vowel-letters. The diacritics in the 'names of the letters' column indicate vowel inflection, but they are only used in the Koran and in children's books. All Arabic words are trilateral. The first word one learns in Arabic is *kataba*, this means 'he wrote'. All words referring to 'writing' in Arabic are derived from *kataba*. A writer is *kātib*, an office is *maktab*, a book is *kitāb*, and so on. This simplifies the problem of recognizing these words when they are written without vowel diacritics, but there may still be considerable complications. The *ktb* (without vowels) could actually be pronounced in dozens of different ways (happily many of them impossible grammatically): *kataba*, *kutiba*, *katiba*, *kutubu*, *kitibu*, *kitiba*, *katuba*, etc.

Because of the absence of vowels in Arabic, you have to *know* the word before you can read it. If you come across a word you don't know, either because it is esoteric or because it is a transliteration of a foreign word, it may be impossible to *read* it, let alone understand it. In Roman script, even if we don't know the meaning of a word, we have at least a reasonable chance of being able to pronounce it – and even if we can't pronounce it, we will almost certainly be able to 'read' it. But an unfamiliar word in Arabic may have no sound at all as far as the would-be reader who does not *know* it is concerned. And if it has no *sound*, in a sense it cannot exist for the Arab. Salih J. El-Toma<sup>1</sup> writes: 'it is often remarked that in Arabic one should understand in order to read correctly, as if reading were to come after understanding and not the other way round.' And in order to understand a word in Arabic, you have to be able to *hear* it.

But most Westerners, since the printing press anyway, have got into the habit of reading Roman script silently. They can in fact quite happily read a word without caring at all how it should be pronounced. This is why many undergraduates have difficulty reading their essays aloud. They have got used to reading and writing rather academic words such as 'dichotomy' or 'epistemic', but they have very little idea how to pronounce them. This possibility of mispronunciation may be peculiar to languages written in Roman script. It is virtually im-



Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
أَلِفٌ 'alif	ا	ا	—	—	ā
بَاءٌ bā'	ب	ب	ب	ب	b
تَاءٌ tā'	ت	ت	ت	ت	t
ثَاءٌ thā'	ث	ث	ث	ث	th
جِيمٌ jīm	ج	ج	ج	ج	j
هَاءٌ hā'	ح	ح	ح	ح	h
خَاءٌ khā'	خ	خ	خ	خ	kh
دَالٌ dāl	د	د	—	—	d
ذَالٌ dhāl	ذ	ذ	—	—	dh
رَاءٌ rā'	ر	ر	—	—	r
زَايٌ zāy	ز	ز	—	—	z
سَيْنٌ sīn	س	س	س	س	s
شَيْنٌ shīn	ش	ش	ش	ش	sh

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
صَادٌ ṣād	ص	ص	ص	ص	ṣ
دَادٌ ḍād	ض	ض	ض	ض	ḍ
طَاءٌ ṭā'	ط	ط	ط	ط	ṭ
زَاءٌ zā'	ظ	ظ	ظ	ظ	ẓ
عَيْنٌ ʿayn	ع	ع	ع	ع	ʿ
غَيْنٌ ghayn	غ	غ	غ	غ	gh
فَاءٌ fā'	ف	ف	ف	ف	f
قَافٌ qāf	ق	ق	ق	ق	q
كَافٌ kāf	ك	ك	ك	ك	k
لَامٌ lām	ل	ل	ل	ل	l
مِيمٌ mīm	م	م	م	م	m
نُونٌ nūn	ن	ن	ن	ن	n
هَاءٌ hā'	ه	ه	ه	ه	h
وَاوٌ wāw	و	و	—	—	w (ū, aw, au)
يَاءٌ yā'	ي	ي	ي	ي	y (ī, ay, ai)
هَمْزَةٌ hamza	ء	أ	أ	أ	'

Fig. 1.



# شارك الملايين في الاستمتاع بتدخين سجاير روثمان كنج سائز فلتز



التريادة في  
طول  
السيجارة  
والفلتر  
الدقيق  
يعطيانك  
نعومة  
مزدوجة

أوسع سجاير كنج سائز فبرجينا  
إنتشارا في العالم



possible to mispronounce an Arabic word; for if you can't pronounce it, you can't read it at all. This means that it is very difficult to read Arabic silently; and almost impossible to read unfamiliar Arabic silently. There may be some Arab scholars who can read practically everything without vocalizing, but even they, when confronted with, say, a transliterated foreign word, will have to try to say it aloud before they can read it (see Fig. II: ROTHMAN'S KING SIZE FILTER). All of this happens simultaneously – or not at all – you speak (or sub-vocalize) the word and therefore hear it and therefore know it and therefore you can read it. And if you can't do *one* of these things you can't do *any* of them.

The Westerner experiences something comparable to this when he tries to read a handwritten letter in French or some other language which he knows quite well but which is not his mother tongue. Although he may have little difficulty in reading printed French without vocalizing, he will find it almost impossible to read the handwritten French without speaking it out loud. He will do this unconsciously in order to enlist the aid of as many oral cues as possible to make up for the visual clues that may be missing in the manuscript. *All* Arabic script, whether printed or handwritten, has the effect of manuscript. For not only are there no vowels but also there is no separation of the letters.

Most Arabs, if asked to read something in public will either have to go over the words first, marking in all the diacritics (standard practice for all Arab radio and TV announcers and newsreaders), or else they will have to have a little rehearsal and read the passage through *aloud* before they can be sure that they can read it all. Reading Arabic without diacritics becomes a question of throwing oneself in at the deep end since it is not possible to rehearse a passage silently. This has the weird effect of making the reader feel that he is 'giving himself up' to the written words; he is in their power to some extent and is not quite sure what is going to happen next – until he hears his own voice telling him. He cannot, for example, skip ahead of himself with his eyes to see what's coming round the next sentence. He must read one, or at most two or three, words at a time ('speed-reading' is impossible in Arabic). One further effect of this is that it becomes very difficult to be 'objective' about what one is reading. Not only because the sounds of the Arabic language have a very powerful effect in their own right (independently of their meaning), but also because the very act of reading Arabic script is so involving that one has not time or opportunity to reflect on the text or to distance oneself from it and weigh it up coolly and unemotionally.

Arabic is a Holy language: it must remain in form, grammar and meaning as close to the original as possible. And by 'the original' I mean the language in which God dictated the Holy Koran to Muḥammad, and the script – the *manuscript* – in which Muḥammad and others wrote out God's words. As far as the Muslims know, Arabic is the *only* language God has ever spoken in. It is His Chosen Language. *The Holy Language*. The Grammarian Ibn Fāris<sup>2</sup> wrote: 'Arabic is the mother of all tongues, first taught to Adam in paradise. When he disobeyed God, he was deprived of this privilege and had to learn Syriac instead.' The Koran itself is a miracle, and the language in which it is written is miraculous and sacred. As Abū 'Ubaydah<sup>3</sup> wrote in the 9th century: 'Whoever pretends that there is in the Koran anything other than the Arabic language has made a serious charge against God. Since 633 A.D. when Muḥammad's followers finished writing out the Koran as it had been dictated to the Prophet by God, *no change* has been permissible in the written Arabic language. The spelling, the meaning of nearly all the words, the grammar – all were frozen at Medina in 633 A.D. Arabic is the only language in the world that came to a dead stop over 1300 years ago, and which has not moved one inch in any direction since. Some of the more amusing effects of this total linguistic denial of time and progress and change have been the frenzied efforts of Arab grammarians ever since the 7th century A.D. to rationalize what an unbeliever might call God's bad grammar. For, although Arabic, like all Semitic languages, is based on triliteral roots, God apparently forgot about this sometimes and used words with biliteral – or even quadriliteral – roots. He was also rather prone to using what we would call the accusative case when he should have used the dative or the ablative. With incredible ingenuity, Arab grammarians have been able to show that these were not mistakes at all and that there were perfectly logical reasons for writing triliteral words *as if* they were biliteral or quadriliteral, or that God's eccentric uses of the accusative were in fact justifiable because they carried certain subtle nuances that could not be expressed by the dative or the ablative.

But for a human being to make a mistake in writing Arabic is sacrilege; to read an Arabic word incorrectly is equivalent to farting in church. The knowledge of Arabic is religion itself. One Muslim tradition compares the writer of ḥadīth (prophetic tradition) who does not know grammar to a donkey carrying a nose-bag without barley in it. So Arabic, being the language of a revealed religion, could not die out as Latin did. It must exist as long as the Koran and Islam exist.



The Arabic script that Muhammad used was *manuscript*. Arabic handwriting is cursive, with many of the letters joined together in flowing and very beautiful patterns. This entails several different forms for most of the letters depending upon their position in the word, so that, although there are only 29 Arabic letters, most of them have four different forms (see Fig. 1). This means that the beginner has to learn to read and write a total of 112 different 'letters' in effect. And the Arabic printing press requires up to 600 bits of movable type. This is because even printed Arabic must look as much like handwritten Arabic as possible. C. Mohammed Naim<sup>4</sup> has pointed out that 'we can confidently say that classical Arabic orthography and the orthographies derived from it, were most economical and efficient for the days when writing meant only calligraphy. In calligraphy it saved space and time if the orthography was cursive, if it discretely indicated all the consonantal contrasts with single graphemes but neglected some of the vowels which could be predicted, and if the letters were written in a non-linear fashion and were given smaller, special variants for that purpose. But these very qualities of an orthography become its worst shortcomings in these days of type-writer and printing.'

The Arabs resisted the printing press until the 19th century (Muhammad 'Ali introduced the first Muslim printing press in Egypt in 1822) partly because of these difficulties, but also partly because they have always felt that Arabic was *meant* to be written by hand as that was how the Koran was first set down. It was a matter of fact forbidden to print the Koran until recently (although seven years in paradise are assured to any Muslim who makes a handwritten copy). Philip K. Hitti<sup>5</sup> (writing in 1958) comments: 'Moslem conservatism as it related to the treatment of the word of God may have retarded the admission of the printing press; even today the Koran may be handwritten or lithographed but not printed.'

There have, over the last 30 or 40 years, been a number of proposals to 'reform' Arabic script, either by simplifying it, reducing the number of letter forms, or by printing each letter separately. There have even been suggestions that it should be scrapped altogether and replaced by Roman script. This last is of course out of the question for the Arab Muslim. But even the suggestions for simplification or separation of the printed letters are quite unacceptable because of the need to keep the appearance of print as close as possible to that of manuscript.

Attempts to create special letters for the vowels have also failed; partly because it

was found that Arabs could not read an Arabic script that included both vowel and consonant letters. Most Arabs, although they can only read up to two or three words at a time, are virtually incapable of reading one letter at a time. This is to some extent because most of the letters are joined together, but mainly because the letters in an Arabic word form a *gestalt* which has more in common with a Chinese ideograph than with a series of discrete letters. Most Arabs see each word as a 'picture' (albeit an abstract one) of the thing or idea it represents. They tend to use written words as visual mnemonics, the form of which immediately conjures up a meaning without there being any question of 'spelling out' that meaning. Teachers of English to foreign students have remarked how prone Arabs are, to take one glance at an English word and then on the basis of its general appearance make some wild guess as to what it is. An example of this told to me recently was the word *artichoke*, which Arab students invariably read as *article*, because it begins with the same letters and looks similar in outline. Arabs make this sort of mistake much more often than do Spanish or Russian or Polish students, not because they are handicapped by having a very different native script, but because they are simply not in the habit of looking closely at words and of reading them letter by letter or even syllable by syllable. When, therefore, various reformers suddenly inserted vowel-letters into Arabic words, they changed the whole appearance of the words to such an extent that they became completely unrecognizable. This, coupled with the fact that God managed to get along perfectly well without vowel-letters, has ensured that Arabic script will always remain purely consonantal.

Jack Goody<sup>6</sup> has pointed out that many non-Arab Muslims who use Arabic for religious purposes never actually learn to 'read' it at all. Instead they memorize one chapter (Surah) of the Koran at a time and then use the design made by the letters on the particular page of the Koran on which that Surah appears as a mnemonic or memory-jogger. (Many young children in the West have bluffed their way through nursery storybooks in the same way.) The blind Egyptian novelist, Taha Husain,<sup>7</sup> memorized the whole of the Koran (this was in the 1920s) when he was eleven and thereby automatically earned the title of 'Shaikh'. Unfortunately he forgot it again when he was twelve and promptly lost his Shaikh status. There is a Muslim saying that 'the book that has not been memorized is like wealth in the possession of others.'

With few exceptions, it is not permissible to use an old word in a new way. As E. Shouby<sup>8</sup> explains: 'No new word is accept-



able in print to the majority of Arab readers unless it has been used in the writings of outstanding authorities.' What the Arabs have to do in order to write about modern technology and machines is to take over the European name for the object or technique in question. 'Lorry' becomes in Arabic *al-Lārī* (*al* = the); this is fair enough, but the plural of words of this form are what is called 'broken' in Arabic, which means that they usually acquire an additional syllable, so that 'lorries' becomes *al-Lārāwī*. This sort of thing makes life very difficult for Arabs – let alone foreigners – who have to read about the modern world in Arabic. The technical term may not always be taken from English either: in Jordan a sparking plug is *al-Sparkplug*, but in Lebanon (a former French colony) it is *al-Bouji*.

A page of Arabic writing can be, and often is expressly intended to be, an abstract design in its own right, with the meaning of the letters and words playing a very minor role. Many oriental carpets, brass trays, coffee pots, etc., are decorated in this way. The whole art of the *arabesque* (which strictly consists of writing only) and the convoluted geometrical designs which are so dear to the Arabs developed directly from their religion. Islam forbids the representation of the human – and animal – form. So the Arab craftsman and artist has to resort to intricate abstract forms. The typical carpet designs often look as if they could go on for ever, coming up with permutation after permutation of rosettes, diamonds, ovals and stylized plant shapes. This is no accident. Not only is the Muslim forbidden to play God by re-creating human beings or animals in paint or wool, he is also forbidden to play God by ever manufacturing something which has a beginning or an end. There must never be a conclusion to the design on his carpet or his inlaid cigarette box; only God can decide when something is finished.

Arabic script is not only Holy, it is also magic – or rather, it is both at once, since there is not the same split between magic and religion for the Arab as there is for the Westerner. Douffé, in *Magie et Religion dans 'Afrique du Nord'*,<sup>9</sup> explains how magic power (*vertu*) attributed to oral formulae was related to their meaning and ended by being attributed to the words themselves and to the sounds that made them up. Writing itself therefore comes to be reputed to have magical powers: 'the words of a single formula can be separated, aligned in series, distributed according to various geometric designs; in this way words belonging to different classes of ideas could be mixed. For example, the names of God, the names of angels, the names of demons, verses of the Qur'ān, are scattered in geometric fig-

ures, laid out in squares, broken down into letters; these letters, corresponding to numbers can be replaced by them ... The designs formed in this, mostly rectangular polygonal, are called *jadwal*, in Arabic "picture" '.

We say in English when someone says something offensive or boastful that we will make him 'eat his words'. In the Islamic world the Koran is still 'drunk' even today. Goody<sup>10</sup> writes: 'To wash the colour from off the writing surface and then swallow it down is to drink in, to internalize, a power which would otherwise remain external to the imbiber. ... In Egypt Lane ... claimed that the most approved method of curing disease was to write certain pages of the Qur'ān on the inner surface of an earthenware bowl, then to pour in some water, stir it until the writing is quite washed off, and, finally, "let the patient gulp down the water, to which the sacred words, with all their beneficent power, have been transferred." '.

Partly because of the fact that the reader of Arabic must *hear* what he is reading, and partly because of the enormous stress placed on the sound of their language, Arabic script must be considered as 'oral' as a musical score, which has no meaning whatever until it is heard. In this respect, Arabic is the most *phonetic* script in the world. But, in spite of the absence of vowels and all the other differences between it and our Roman script, is it correct to call Arabic script *alphabetic*? I don't know. And the experts are divided: Bloomfield,<sup>11</sup> Driver,<sup>12</sup> Jensen<sup>13</sup> and Diringer<sup>14</sup> seem to imply that all scripts derived from the Phoenician are alphabetic, but I. J. Gelb makes a very strong case for limiting this characteristic to Graeco-Roman script and for defining Arabic script as *syllabic*. But it may be that this is not such an important question after all.

There is a whole world of difference between Arabs and Westerners that obviously cannot be explained away by a mere lack of vowels in a writing system. Nonetheless, as I hope I have demonstrated, such small mechanical details as these can have surprisingly far-reaching effects.

#### NOTES

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## The structure of the Story-Telling Event

J. R. Rayfield

Newfie in bank to cash cheque. Asked for identification, he produced a pocket mirror. He looked into it intently, and said: 'Yup, that's me alright!'

In the present study I have taken for granted the primary function of story-telling – entertainment, and concentrated on its function as a tracer for the social structure of the community. First I must describe the community. It is a rural area about ten miles square, including a couple of hamlets, but consisting mainly of 100-acre farms arranged along the roads, so that the houses are about one-quarter of a mile apart. It is about fifty miles from the large city of Toronto, about ten miles from Milton (population 6,000), fifteen miles from Guelph (population 30,000) and twenty-six miles from Hamilton (population over 300,000). Public transportation to these places is very inadequate, but almost every family has at least one car.

There are two distinct but interacting social strata. The upper one consists of people who work in Toronto in business or one of the professions; some occupy houses with five or ten acres of land; most of those who occupy full-size 100-acre farms rent their land to the full-time farmers in the lower social stratum. The lower one, which is the subject of this paper, consists of farmers, most of whom also work in industry in one of the neighboring towns or at skilled trades, doing some farming in their spare time, with the substantial help of their wives and children. The few full-time farmers specialize in such activities as raising chickens in batches of 20,000, breeding pedigree cows, raising special breeds of pigs, etc., for the all-round family farm of the old-fashioned type is no longer visible in Ontario. The interaction between the strata consists in the renting of land for farming, mostly raising feed for cattle and pigs, and the performance of services by the farmers, such as snow-plowing, well-digging, house repairs, etc. The two classes also interact in local government, where their interests sometimes coincide, sometimes clash. Most members of the local government organizations are from the upper stratum. There is little ordinary socializing between members of the two strata: it is confined to casual meetings in local stores, etc.

Ethnically, the upper stratum consists



mostly of native born Canadians of British origin, and English expatriates, some of whom had already tried Australia and South Africa, where they had hoped to find, I think, something like the class system of pre-First-World-War England. The lower stratum consists mostly of descendants of the original settlers of the area, and first- and second-generation immigrants from England, solidly working-class. Few other ethnic groups are represented in the area. There are some Germans in both social strata, but they are only marginally involved in the recreational aspect of social life of the community.

From this point on, I shall use the term 'the community' to designate this lower stratum, and include myself within it, since I do not socialize with the upper stratum.

The members of the community are very busy people, and there is little of the purely sociable activity that occupies so much time in middle-class communities. Conversation, in the course of which stories are told, usually occurs during visits which are occasioned by work relationships, but which develop into social occasions. People are always borrowing and lending items of farm equipment, working for each other with special machinery, and employing each other's teen-age sons. Women sometimes accompany their husbands on these occasions, and there is a social get-together when the work is done. Purely social evenings are rare. Parties are given only on special occasions, Christmas and New Year, twenty-first birthdays, engagements and weddings, visits from overseas parents. However, it seems that the total amount of time spent in social conversation seems to be about as much as in a community where such conversation is the sole object of gatherings.

On any of these occasions we may observe conversations which include the telling of stories, both jokes and personal narrations, which demonstrate both the solidarity of the community and factions within it.

One of the things on which all members of the community are agreed is that the members of the upper stratum try to exploit us, and even though they may succeed in doing so, they make themselves ridiculous in our eyes. Here is an example:

**Setting:** Kitchen of Mr. and Mrs. R.

**Time:** Noon

**Personnel:** Mr. and Mrs. R., Mrs. P. and Mr. S.

**Situation:** Mr. S. has spent the morning helping Mr. R. with some farm work. Mrs. P. has been helping Mrs. R. make wild grape jelly. Mr. H. has invited Mr. S. for a drink. The women were about to prepare lunch for everybody,

but Mr. S. refused lunch, saying his daughter would have his ready for him at home. But it soon becomes clear that the men are going to drink all afternoon. The women would like to feed them and get rid of them.

**Story-telling situation:** They have been discussing the recent escape and recapture of Smoky's pigs. Smoky, (that is not his real name; he is Dutch or German, nobody is sure, just as they are not sure what his real name is) all agree, is a sloppy farmer, his pigs are always getting out. Still it is difficult to make a living farming around here, you haven't time to keep repairing your fences, people shouldn't make such a fuss about escaped animals.

Mr. S. at this point tells a story about an incident a few years ago when he was pound keeper. Mrs. E., a member of the upper stratum, called him to complain about escaped pigs. She had managed to drive them into her barn. Mr. S. came to see them, and went to make enquiries about whom they belonged to. Mrs. E. called him again to say the pigs had broken some windows stored in her barn. Before he could stop her, she let the pigs out thus creating a hazard on the road. Mr. S. asked to speak to her husband, but she said he was too tired. 'I was tired, too,' remarked Mr. S., telling the story. 'What right has he to be tired sitting on his ass all day.' 'Oh, yes,' puts in Mrs. P., 'her and Ken. She gives him a cup of tea, puts the sugar in and stirs it for him.' Mr. R. says, 'I wish I had a wife like that.' Mrs. P. talks about the helplessness and laziness of husbands. Mr. S. does not get the chance to finish his story. He tells another one about the recapture of somebody else's escaped cows. This person was a member of the farming community, and the point of the story was that these matters are easily settled among farmers, who respect each other and know their jobs.

Thus in the same situation we see expressed the hostility of the farmers to the commuters, and also, within the farming community, the problem of how much wives should do for husbands. These themes are interconnected, the point being that rich commuters can afford to keep wives with nothing to do but minister to their comfort, while farmers' wives have no time for such luxuries, but also there is disagreement between the male and female members of the farming community about how much wife should do in the way of pampering husbands, and ridicule, tinged with envy, of more leisured wives.

Here is another example:



**Situation:** A twenty-first birthday party.

The young people are dancing in one room, the parental generation conversing in another.

**Story-telling situation:** One guest has to have his teeth out. Several people tell anecdotes about experiences with dentists, all on the theme that dentists charge a lot, but don't really know their job. Mr. K. tells how he went to 'the nigger dentist at Acton, and he pulled the wrong tooth. He asked me which tooth was aching, and I told him, and he pulled the one next to it. When I got home I looked and saw he had pulled the wrong tooth, so I had to go back the next week, and he pulled the right one. I told him he had pulled the wrong tooth the first time, and he said, well, they was both bad.'

The hostess had interrupted to object to the term 'nigger.' She said, and others agreed, that he was the only dentist who didn't overcharge, and he did know his job. At the end of the story, Mrs. K. said, 'Of course, both teeth were bad, and he should have had both pulled at once.' Everybody laughed. Mrs. M. then contributed her 'dentist story.' She had had all her teeth extracted and false ones inserted at one sitting. Afterwards she went to dinner with her mother. The mother asked, 'Wasn't this the day you were supposed to have your teeth out?' 'Yes,' said Mrs. M. 'I did have them out.' 'And I had ate a good dinner,' says Mrs. M., telling her story, 'and she never knew anything had happened.'

This ended the conversation about dentists.

Quite a complex pattern of social relationships is involved here. First, there is the pre-eminent one we hard-working farmers are exploited by professionals who make us pay through the nose for their services to our mouths, though they are much less competent at their jobs than we are at ours. This represents the solidarity of the farming community against outsiders. There is a refinement of this, however. Being Black, the dentist is exempted from the hostility felt towards the professional class. This does not mean he is accepted as a member of our community. He would be ineligible anyway, on the grounds that he is a professional man and geographically outside the area. But his membership of a racial minority – he is the only Black for many miles around – in some way compensates for his membership in a higher social class. Mr. K. was jumped on for using the term 'nigger.' We may be only farmers, but we are not ignorant; he should know better than to hold outmoded prejudices and express them in obsolete terms. But there is

another reason why the guests welcomed the opportunity to laugh at Mr. K. He is one of the few farmers who makes a good income by farming. He raises chickens in large batches under contract to a marketing company. This entails great risk and extremely hard work on the part of both him and his wife. He is richer than most of the other guests, but his life style is essentially the same as theirs. Recently he had a severe illness attributed to overwork, but refused to cut down his operations. In fact because of the economic structure of the chicken business, he could hardly have relaxed without giving up the business entirely, and this facing severe financial loss. His fellow-members of the community have mixed feelings about him. He is envied for his success and pitied for his failure to enjoy his success in conventional ways. Yet he really does enjoy work better than any form of recreation. This party was one of very few social gatherings he attended. So we feel he is different from us. In a way we would like to resemble him, in another way we would hate to. Also, he is extremely knowledgeable about his work and about farming in general. So we appreciated his telling a story which he thought demonstrated his knowledge as being superior to that of the dentist, while actually he revealed his stupidity at not realizing that both teeth were bad. That was one reason why we laughed. But there were others. All the dentist stories, including Mr. K's, (but excepting Mrs. M's) showed, even though this was never the point of the story, that we put off going to the dentist as long as possible, partly because we hate giving our hard-earned money to members of the professional class, but partly because we are scared of dental work. We acknowledge the former reason, but hide the latter one in our laughter.

And this brings us to the reason why Mrs. M's contribution ended the talk about dentists. She had isolated herself from the rest of us by boasting of her lack of fear of dentistry. This is the aspect of the immediate social situation. But it also represents an aspect of the background of social situation. Although her husband, like the other members of the community is a skilled manual worker and a farmer, she has a certain skill at managing money – she and her husband own several pieces of real estate – that makes her more economically secure than the others. So that although she is generally a member of the community which feels itself to be exploited by professional people, she is less vulnerable to such exploitation than the others. These two factors in the social position of Mrs. M. were enough to terminate the dental conversation.

The use of story-telling events as 'tracers'



for delineating the social structure of a community and its connections with wider communities seems to me to be a very useful device. It reveals that a rather small sample of social situations and a rather narrow range of social behaviors provide a great deal of information about quite complex social structures. Observation of storytelling situations enables a careful observer to resolve many of the ambiguities prevailing in social relationships of rapidly changing communities.

## Ecology of Science

George C. Haour

Shrill in the cities, more muted in the countryside, technology surrounds us. To what end? Technology's only apparent driving force is corporate money: more and more is to be produced and consumed. To this pervasion, the reaction ranges from indifference to tepid irritation and to hysteria. Somewhere along the line falls a new concern about effects, ecology.

In a few years, our perception of a belching smokestack has dramatically changed; 'pollution' has replaced 'prosperity'. The latter is still very much alive among African governments who would gladly welcome more pollution.

The conscious control of the effects of technology is not without precedents. During the wars of the Renaissance, extermination of the enemy was not the goal. Fighting only by fair weather and halting at dusk were relatively well respected rules. In nineteenth century Britain workers attempted in bloody riots to oppose the introduction of automatic looms. John Nef, in his *United States & Civilization*, tells us about the sixteenth century mathematician John Napier who claimed he had discovered the ultimate weapon and never disclosed anything about it. Much later Alfred Nobel thought for a while that dynamite was dreadful enough to make war impossible.

Electronics belongs to technology, electricity to science. Technology deals with the 'know-how,' science with the 'why'? Both are tightly intertwined but, as a rule, science comes after technology, as abstraction comes after the fact.

Science and technology 'amalgamated' to engender the atomic bomb. For many, Alamogordo was, at the time, a brilliant confirmation of a theory; for a few it was mere horror because of its scale. In 1939 the German atomist Szilard wrote Joliot-Curie to suggest that no further paper on the fission of atoms be published. By then scientists were so much concerned about their discoveries that they envisaged to censor themselves, as Napier had done. World War II and the atom-bomb brought the scientific establishment to the uncomfortable exercise of being critic of itself.

To an admirer who was asking him how he made his discoveries, Newton replied: 'By always thinking unto them'. Newton is often taken as the archetype of The Man of Science. But, at the height of his creativity, he abandoned his work completely, as Rimbaud did with poetry. Scientists rarely follow this aspect of the model: they do not



drop out to join the London mint or a Californian commune. Although the euphoria of the post-'Sputnik' era has long since passed, scientists are less malthusian than other establishments. Many are becoming 'technologists' to find remedies for the ills of their peers' activity.

Scientific research, heavily dependent on government money, is often judged too expensive. The feeling is still around that 'all this research has to do some good' but there is disenchantment in the air and NSF or NRC are a bit uneasy about their slice of budget.

Science deals with abstraction behind observable effects. It supposedly takes away from political involvement. Scientists have consistently been reluctant to run for office. Among the 'great pirates,' to whom B. Fuller refers, no science-man.

The East German government seems to be an exception, which includes so many mathematicians and computer men that a minister could say: 'Our country is not only ideologically sound but also is remarkably well programmed' ...

Charles Percy Snow recommends in his *Science & Government* that scientists should enter civil service at all levels because they would bring a much-needed 'gift of foresight'. Would many people agree with that? For Jacques Ellul, 'Scientists are incapable of any but the emptiest platitudes when they stray from their specialties'. This would hold true for any 'specialist', as 'philosophers' do not routinely contribute significantly to our knowledge of matter. In any case the public seems to be rather reassured by the theatrical skills of their governors with the 'specialists' in the prompter's box.

Like professors or physicians, scientists are more and more summoned to testify before the public. They have to confess a lot of ignorance. What are the long-range effects of DDT or SST? How about drugs and food additives? Whatever the answer, corporations keep using some two thousand preservatives, dyestuffs and other sweeteners, as long as it sells well ... None of them has yet adopted as motto: 'Our products are chemical-free'. A growing concern brings scientists to fight the use made of their work to destroy people and the outdoors. Because of the ecological wave, science is in the street more than ever: 'Scientists concerned on side effects of fluoride' (Ottawa Journal, Sept.) 'Hello Universe, do you read me?' (New-York Times, September 1971) 'M.I.T. staff members urging scientists to stop disclaiming responsibility for the effects of their work' (The Ottawa Citizen, September 7, 1971) 'Radiation matures brandy in fifteen days, Soviet says' (Globe & Mail).

A lot of news but little information. For the public, science remains, maybe not the

'holy cow' any more, but certainly a very esoteric area. An ignorance which fills some people with a superstitious awe at the idea of changing a fuse: malicious electrons!

Nonetheless science is a very open world: every piece of research is published in a torrent of literature. Secrecy does not belong to science but to technology, as attested by the existence of patents, industrial spying, etc. ...

The image of science among the public has had various fortunes. After the eighteenth century fad of the 'femmes Savantes', the bulletproof faith of the nineteenth century 'Ordem & Progresso', we are now prepared for catastrophies as much as we are for miracles.

Books in the vein of Tobias Dantzig's 'Number, Language of Science' explained how intertwined the scientific ideas are with our perceptual decor, and also with religion. In *Technological Society*, Jacques Ellul writes: (p. 423) 'The ecstatic phenomenon indicates nothing less than the subjection of mankind's new religious life to technique,' referring to Teilhard De Chardin.

Science and technology have brought specialization through mechanization, speed of communication and of travel. Major diseases remained unchecked but people live longer with higher standard of living.

Within one century, our ideas about atoms, light, electricity have been overthrown. A new mode of thought has appeared, with emphasis on quantitative measurement and functional relations.

Theories have been formulated, unifying knowledge but also generating ignorance. Continuum is out, quanta and waves are in. Our sense of space and time have been altered by, among other things, our recognition of non-euclidean space and the rapid movement of informations or persons.

What we see, hear, smell, taste or feel is, more or less directly, fashioned by science and technology. Some of these effects can be telescoped into the microworld of the supermarket:

The doors open automatically in front of The Customer, who takes a cart: physical effort reduced to a minimum. Bright lights and straight lines are in the image of the dry space of modern cities. 'Background music' is a 'white' noise akin to radio, television, tumult of traffic. Textures can not be felt, no smell. Everything is packaged, as the customer in his car, elevator or beehive's cell. Modern stores sacrifice liveliness and urbanity to sacrosanct efficiency; they are to the Kensington market what a moribund is to a child full of beans.

There is a wealth of scientific resources, untapped because they are judged non-economical. The governor of decision-making is 'profit' instead of 'effects'.



Karl Popper writes in *Conjectures and Refutations*: 'We are not students of some subject matter but students of problems': we need to be good students to become a more conscious society. Whether or not this is possible is not sure but it might be worthwhile trying.

During the course of the nineteenth century, human muscle has been disengaged from the productive process by the industrial revolution. Now, Norbert Wiener contends, the human nervous system is being disengaged by computers. The ecology of computers is certainly crucial for the future.

As in every age, we feel, between the industrial and electronic eras, the awkward effects of being between two ages... In *Steppenwolf*, Hermann Hesse writes:

'There are times when a whole generation is caught between two ages, two modes of life so that it loses all power to understand itself and has no standard, no security, no simple acquiescence.'

In other words, a shifting ground engenders new strains.

## Prologue and Epilogue

an excerpt from  
**The Open University:  
Access To What?**

**Gwendoline Pilkington**

### Prologue

The following discourse on the Open University concept is divided into two parts. Part One consists of a straightforward account of the what, why, where, who and how of the institution, treated more or less in that sequence. Part Two is a critique, not of the Open University per se, but rather as it constitutes one significant part of the total contemporary educational environment. It is, therefore, not the focal character in the discussion but merely one of the supporting 'cast.'

Of the many mind-expanding percepts which have been considered during the first term of our seminar on *Media and Society*, three seem to apply particularly to the educational field. First, is the relationship of 'figure' to 'ground' in any evolving society; second is the 'effects-before-cause' phenomenon; and third is the stubborn and blind resistance of individuals to recognize the effects of the phenomenal speed-up of change engendered by our electric age.

Implicit, but not necessarily stated, throughout the critique is the suggestion that much of the students' disenchantment with education (especially higher education), their subsequent apparent disorientation and alienation stems from being subjected to an academic system developed over a long period of time in and for an entirely different social milieu than the one into which the youth of today were born and nurtured. The traditionally constituted and static academic institutions or 'figures' are set on the contemporary and rapid shifting 'ground' of the age of automation – a contiguous situation as conducive to safe and harmonious interdependence as that of a skyscraper built on quicksand. The ill effects of such an unlikely combination have been cumulative over the past decade, manifesting themselves in such ways as student unrest on campuses and in steadily rising numbers of youngsters dropping and opting out of schools and universities. Suddenly, last fall literally thousands of students (almost ten thousand across Canada alone) spurned the opportunity either to continue to further studies beyond secondary school or to finish those already begun in university.

The effects had been in evidence for over a decade; now the cause was there for the



academic planners to at last face with all its disturbing and demoralizing implications. Cries of who is guilty? who is the culprit? why weren't we warned?\* have rebounded between university and government education officials, most of whom are still unwilling to admit that had they looked into the matter with their eyes open, or had they listened to what the 'wisemen' of their own age had been saying about the dysfunctional school system – its total anachronistic curriculum – its complete failure to put the students in real touch with their electric world – they might have avoided the unhappy circumstances now facing them. As Robert Pike pointed out in his study on accessibility to higher education, everyone has plunged ahead creating bigger and better traditional institutions for wider student populations without ever stopping to ask the most important question of all – access to what?

That is a question too painful for Western 'literate' man to ask because it would reveal an awful truth. The changes wrought by the incredible speed-up of every aspect of life in this electric age have made the accepted traditional academic environment obsolete. Not just in the sphere of education but on all fronts, mid-twentieth-century man, in his mounting insecurity, has found it easier to ignore the facts of the automation revolution than to face them squarely and do something about them.

If he continues to flounder in ignorance, to reject the statements of the prophets, especially with respect to continuing disharmonious and disjunctive educational policies, his civilization will crumble as surely as did others which could not 'respond' to the 'challenge' of their time.

#### Epilogue (An Excerpt)

The Open University is a fledgling institution, and the criticism which has been directed towards it in this paper has been harsh. It is conceivable that some, if not all, of it may prove to be unjustified. However, the following statement of Alfred North Whitehead on what a university is meant to be is submitted as a final argument against this particular approach to the accessibility issue in higher education.

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the

mere opportunities for research afforded to the members of the faculty.

Both these functions could be performed at a cheaper rate, apart from these very expensive institutions. Books are cheap, and the system of apprenticeship is well understood. So far as the mere imparting of information is concerned, no university has had any justification for existence since the popularization of printing in the fifteenth century. Yet the chief impetus to the foundations of universities came after that date, and in more recent times has even increased.

The justification for a university is that it preserves the connexion between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact; it is invested with all its possibilities. It is no longer a burden on the memory; it is energising as the poet of our dreams, and as the architect of our purposes.

Imagination is not to be divorced from the facts; it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.

Youth is imaginative, and if the imagination be strengthened by discipline this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced, have feeble imaginations. Fools act on imagination without knowledge; pedants act on knowledge without imagination. THE TASK OF A UNIVERSITY IS TO WELD TOGETHER IMAGINATION AND EXPERIENCE.

A. N. Whitehead, *The Aims of Education*. New York: The Macmillan Company, 1929.

If Whitehead is correct in his estimate of the *raison d'être* for a university then the Open University cannot qualify. An information or degree-granting dispensary it may well be, but a university it is not.

\*See Appendix for one newspaper report on the Canadian scene. For references to the British and American situation see *The Times Higher Education Supplement*, 'New Maps of Learning,' (10, 12, 71) p. 2, and 'Sudden Standstill, Enrolment in California,' (19, 11, 71) p. 9.



# The Intelligence Community and Figure/Ground Awareness

Robert W. Hoke

The electric age has removed the linear image lines which once appeared to detail causes and effects within a matrix of discrete systems. The electric age is forcing an awareness of real/now-time event matrices which are phased and arrayed through at least four dimensions each. The intelligence community, which finds itself at a leading edge of the realized technological environment, has achieved an awareness of electric age ambiance but has failed to adequately perceive the implications of the new reality set.

The intelligence community then has a special mission to perform over the next few years. A mission which may be unique, and which certainly is of a very special sort of importance. It is within the intelligence community that a comprehensive awareness and perceptual evolution can most readily take place. Because of the importance of the intelligence community in making political policy decisions, such an evolution could have a very beneficial impact. As might be imagined, the mere evolution is insufficient without an articulated awareness of the full impact range – including sources, targets, and effects.

Contemporary weapons systems and their capabilities are frequently out of phase either with political policies or the level of political understanding. At a very basic level, the average major weapons system has a development/deployment lead time of about eight years, which is generally more rapid than significant variations in political attitudes. The technology range of the electric age continues to add new environmental constructs before the impact of preceding constructs has been grasped. For example, the implications of nuclear weapons went misperceived by most senior planners (both in the East and the West), until the early 1960's, when events began to compel a change in attitudes. As recently as eight years ago, small military units, the size of several squads, were equipped with tactical nuclear weapons which were under the control of a very junior grade officer. Those weapons could have been used virtually at the discretion of the junior officer and generated an escalatory spiral which might

have had no ending. Or, the example of the Strategic Bombing Survey conducted by the United States Air Force at the end of World War II. This survey examined in detail the real impact of large-scale bombing directed against industrial and non-military targets, and found that such bombing was almost invariably ineffectual. The implications of this study went ignored by the men who authorized, planned and conducted the various stages of Operation Rolling Thunder – the large scale, systematic bombing of North Viet Nam.

Weapons systems can be perceived as figures within the ground of political systems and their goals. They also remain figures within the ground of 'state of the art' technology. One task of the intelligence community is to detect and accurately assess what the systems capabilities of new weapons are, and what implications the new weapons have in the ground of a state's goals. On another level, the intelligence community deals with linear political intelligence; event figures on the policy ground. Simultaneously, a nation's foreign policies stand as figure on the ground of another state's policies, or the ground of several states. That all these relations are inter-related and simultaneous establishes a seldom perceived matrix of figure/ground relationships.

The already realized capabilities of the electric age have fabricated a non-linear, non-sequential environment, which is a matrix of many times and elements, before we have learned how to perceive what is there. The electric age has made technologies world-round, instantly available resources; the technologies are human possessions rather than national treasures. However, the beneficial impacts of the electric age are severely limited by traditional political constructs which have created and maintained arbitrary social and cultural demarcation lines. The traditional political constructs are out of phase with contemporary technologies and capabilities. And, it is these constructs which have generated and exacerbated real time problems with very high costs.

Ideally, in the electric age, the only significant limitation which should be operative in a given case is the state of the art of the relevant technology. Once that level has been established, analytical questions designed to shape the most efficient technological mix can be posed and dealt with.

Part of the systematic problem of time phasing is that there is no simple way to end the effects of historically useful mythologies and ideologies. Created to serve one end, within the ground of a certain technology, they outlive the dominant determinants of the ground and retard optimal



utilization of the next phase capabilities of the electric environment. Rather than being perceived as 'tools' which quite normally would be abandoned with the advent of a superior (more efficient) technique, they are mythologized as truths which transcend both time and capability. Major ideologies such as Protestantism or Marxist-Leninist doctrines operate with half-lives measured in generations, while the problems and technologies related to them change much more rapidly.

Today, we are operating at one spatial 'point' along a continuum of all possible technological evolutions. It is characteristic of this point that systems capabilities have outrun the ability to dispense with mythologies and that the relationship of this point to the whole continuum remains largely invisible. It is, of course, a moving point ranging through 'n' dimensions, travelling in any 'direction'. As has been evidenced throughout machine-man history, understanding will lag behind literal capability, and will be disguised as rationalization linked to a fixed (or comparatively stable) set. Moreover, man will 'back' into an awareness of the existence of the continuum more or less unwittingly, as his linear world explodes and betrays the existence of the non-linear. The intelligence communities of the nations around the world are among the first formal groups to have this reality thrust upon them to be understood or ignored. The large, multinational corporation is facing many of the same awakenings, and has a stronger incentive to amend its perceptions and consequent behavior patterns, but it still must bow to the strictures of political controllers.

*Editor's Note:*

Mr. Ken Edey tells me that in all the years that the EXPLORATIONS series has appeared in the *Graduate* there has never been a response, pro or con, nor a comment of any sort.





WYNNE PLUMPTRE

## Scarborough's Noble Experiment

(Continued from page 15)

under the auspices of what became the Instructional Media Centre. In due course the Centre took over the management of the Scarborough television operation along with others in the University, making all of the facilities available to any university user who could and would afford them. The use by the Provincial authorities of the very large Scarborough facilities expanded greatly and, at least for a time, it looked as if the problem presented by those facilities was solved – at least until it became necessary to convert them to colour.

Unfortunately, this situation only lasted for a year. Use by the Province, which had become the main support of the Scarborough operation, had to be cut drastically. Early in 1972 the Media Centre announced that they would be unable to continue to operate the whole of the Scarborough facility. As this is written the plan is to abandon the largest (commercial-sized) studio to other uses, to release still more of the technical staff, and to replace much of the large, obsolescent equipment with more modern, more flexible and less expensive equipment.

### *The Supplementary Users*

The real ray of light in Professor Lee's sombre scene is provided by those whom he calls the "supplementary users". Unlike the "television teachers" who used television to replace live lectures, the supplementary users used it to supplement their live classes. And, broadly speaking, this was judged to be a success by teachers and students alike.

The supplementary uses varied:

"They include field trip reports, interviews of guest experts, off-air dubbing of contemporary material for replay in a lecture, special demonstrations, collages made up of film dubs, and dramatic presentations by students. Programs of lasting interest were made on subjects in which the producing professor was himself expert and wished to publish his research in an audio-visual form. Some videotapes were made by students as television essays and submitted for academic credit.

"There was a significant tendency among the twelve supplementary users\* to consult the experience of previous users of television in their fields, either personally or through instructional television literature. There was

also a generally more favourable attitude to the television staff and a willingness to draw on the staff's advice and expert knowledge of the medium than among the fourteen television teachers. That is, the supplementary users thought of their work more often as making a television program than as putting a lecture on television. The emphasis was not on the lecture methods in which the professor was experienced but on television in which he realized his need for guidance. . . .

"The majority of supplementary users did not see the television staff as rivals for the professor's role nor television as a threatening replacement of their jobs. Conflict was more directly focussed on the different opinions about how to make a good educational television program. The supplementary users' feelings about the television staff, whenever negatively expressed, tended to criticize on grounds of pedagogical principle and technique. Resentments among the fourteen television teachers, by contrast, tended to become attacks on the personality and motivations of television staff.

"The supplementary users showed much less concern than the television teachers about their legal right to decide who should be allowed to see their tapes and for how many years they should be used. Their productions were fewer and often given more time and effort, and so could be closer to the level of competence of the professor in publication than in lectures. Their programs were more likely to be useful to teachers elsewhere than a televised lecture would be; thus the question of royalties or other similar rewards was more important to the supplementary users than was the question of 'territoriality.' The fact that many of the supplementary users did not show the professor himself on the screen in his role as a teacher, but instead employed selected visual materials, also reduced the potential threat of the televised program as an invasion of the professor's territory" (pp. 62-3).

The most enthusiastic type of professor using educational television is called by Professor Lee the "Enriching Innovator" about whom he has this to say:

"He is likely to be young, new in the academic world, highly interested in popular culture and media of communication, and not very strongly committed to traditional life. In fact, his colleagues are likely to regard him as 'soft on scholastic standards,' a 'student-coddler,' even an 'academic playboy.' He in turn is likely to be impatient with abstract research whose rele-

\*There were 25 such users, of whom Professor Lee was able to interview 12.



vance escapes him, and may be innovative to the point of recklessness. Change for its own sake fascinates him; he may have illusions about being on the wave of the future.

"The enriching innovator uses television to make his course more interesting and attention-getting. He believes in experimenting not only with television and his subject matter, but with the process of education itself. He may not be highly competent with television, but he recognizes its impact on education and culture and feels he must master the challenge. He may do this indirectly, by cultivating close associations with television staff and/or by encouraging his students to use television within his courses. He enjoys television programs and watches a good deal more television in his own time than any of the other three types.

"The enriching innovator doesn't necessarily spend much time and effort in applying instructional television to his course. He may rely heavily on dubbing, which has the advantage of filling up lecture time, making it more interesting, and at the same time reducing the amount of preparation he must do for the lecture. On the other hand, this type of user may happily spend extra time in producing, or more often assisting students to produce, useful television programs for teaching purposes. He is not primarily concerned with publication recognition for these productions. He is generally more interested and involved in teaching than in research" (p. 75).

Whatever one's personal views about this type of professor, few would judge him "most likely to succeed" in the general academic environment of the University of Toronto.

I believe the University of Toronto is large enough to accommodate many types of professor, including the "enriching innovator" of television. On the other hand, I believe that an early attempt once again to foster in Scarborough College a widespread use of television would almost certainly re-create the problems that attended it in the past. Thus, while I believe television will continue to be used actively although modestly at the College, I do not share Professor Lee's hope that, in television, the College may find the "new vision of its status and role" that it has been seeking (p. 105). I am sure that it will find a new status and role, but I doubt that television will play a central part.

#### *Instructional Media Centre and University of the Air*

I have much greater hope, in this direction, for the new Instructional Media Centre chiefly, perhaps, because I have confidence in the capacity and sensitivity of its Director, Mr. Douglas Todgham. If the University of Toronto can come to terms with the new media in general and with television in particular it will be in large measure a result of the work of this Centre and the financial support that the University can give it. The Scarborough facilities together with other facilities in the University will respond to the initiative and guidance that it can offer.

Moreover one of the responsibilities assigned by the University to the Centre is to offer leadership and assistance outside as well as inside the University. It is clear from the recent "Wright Report" and other evidence that the Province is toying with the idea of some sort of "University of the Air" or "Open University" to meet increasing requirements for post-secondary education. In any such enterprise our Centre might be very helpful.

It will only be helpful, however, if it avoids falling into the trap that Scarborough College fell into, that is, the assumption that traditional university teaching, even if there is good will on all sides, can readily be translated into television teaching. This is simply not so. The most important thing about television is the vision, the moving picture, and not the voice of the lecturer or commentator. Picture-teaching is simply not recognized or recognizable in most university circles.

The very phrase "University of the Air", like the phrase "TV College", is itself a danger. I am completely confident that an excellent education, informative and stimulating, can be offered over broadcast television; but if it is excellent it will not be recognizable as a traditional university education. Attempts to make it resemble existing university education will transform it from a first-class use of the medium into a third-rate imitation of something that it can never be and ought not to try to be.

Scarborough could not be made into a TV College, and I would resist proposals to create something called a TV University. At the same time we should help, in any and every way we can, the development of forms of post-secondary education that will meet the needs of those who cannot or do not wish to participate personally in a university. For this purpose it is clear that TV can and should be utilized and utilized fully.



## ERASMUS and the Continuity of Classical Culture



(Continued from page 24)

*Praise of Folly* is obviously directed to this well defined end.

*The methods of so many schoolmen render these most subtle of subtleties more subtle still, so that you will free yourself from a labyrinth sooner than you will extricate yourself from the entanglements of the Realists, the Nominalists, the Thomists, the Albertists, the Occamists, the Scotists, and the others, of whose sects I have mentioned only the leading names. And in all of them there is so much erudition mingled with so much captiousness, that I think the Apostles would need another Divine Spirit if they were compelled to discuss these matters with this new race of theologians. Paul could believe; but when he said that 'Faith is the substance of things hoped for, the evidence of things that appear not,' he defined it very unscholastically. In the same way he was full of charity, but he had not the slightest regard for dialectics when he was analyzing and defining that virtue in his First Epistle to the Corinthians, chapter thirteen ...*

*While these men thus occupy themselves over scholastic trifles, they deem that they are holding up the Universal Church from tottering to destruction, by the props of their syllogisms, just as the poets represent Atlas sustaining the Universe on his shoulders ... so that at length neither Baptism, nor the Gospel, nor Paul nor Peter, nor St. Jerome, nor Augustine, nay, not even Thomas Aquinas the most Aristotelean of them all, shall make a man a christian, unless he secures the approval of these Bachelors of Theology, such is the subtlety of their judgment.*<sup>17</sup>

The linking of Thomas Aquinas with the Fathers in the present text is of great importance and historical significance. What Erasmus strongly resented was the foolish attitude of those

Dominicans who, in his own terms, esteemed Aquinas 'almost more than the four Gospels.'<sup>18</sup> Moreover, the *Summa Theologica* did not answer Erasmus' own ideal of true theology; yet, even in *The Praise of Folly*, Erasmus shows that he knew a good thing when he saw it. Thomas figures there on the side of the Gospel, of the Apostles, and of the Fathers of the Church, that is, on the side that was not that of the fools. Just as his devout reaction was directed against the sixteenth-century monasticism, Erasmus' scriptural reaction was directed against the sixteenth-century scholastic theology. All this Erasmus business is essentially the story of a monk fighting for a monastic reform of his own, of a theologian fighting for a theological reform of his own; in short, it is the story of one among the innumerable historical incidents that make up the general history of Catholic culture and of the Catholic church.

### 3 – The Method of True Theology

Nowhere do Erasmus' authentic convictions appear more clearly than in the various expositions of his own idea of a true Christian theology and of a true Christian culture. Among this class of works, the three more important ones are his *Enchiridion*, his *Method of True Theology*, and his *Paraclesis*, or exhortations to the study of true theology, published as an appendix to his New Testament in 1516.

Erasmus had never identified humanism with a servile imitation of the style of the classics. He emphatically refused to write Latin after the manner of Cicero; but he still more decidedly denied that the style of a Christian theologian could be a Ciceronian style. Erasmus wanted it to be correct, elegant, but simple and free of all rhetorical affectation:

much more like that of Jesus Christ in the Gospel than that of Cicero. In order to form his style, however, a young man should first study the classics, but with prudence and moderation as a means to an end which is the reading of Scripture and of the Fathers. The future theologian should be very careful, while reading pagan literature, not to contract pagan immorality. The better to do so, he will never stick to the letter of Homer, Ovid, or Virgil, but will explain them allegorically, exactly as he will later have to explain the Bible. Of the poetry of Homer and of Virgil, Erasmus flatly says that it is 'totally allegorical,' and this is why it is a useful thing to read it: 'non parum utilis est Homericæ Virgilianæ poesis, si memineris eam esse total allegoricam.' The ancient codices should be, not only read, but corrected in this same spirit. Our so-called father of modern philology goes as far as stating this to us rather disconcerting philological rule, that when a classical text appears as contradicting the Gospel, either we don't understand it correctly, or its author was using some figure of speech, or else the text is corrupt ('aut codicem depravatam'). In short, Erasmus concludes: 'It will prove useful to have gone over the whole pagan literature, provided it be done at the appropriate time of life, with moderation, with prudence and with discerning mind; moreover young men should go through it as pilgrims, not stay there as inhabitants; not the least, while doing it, they should refer everything to Christ.'<sup>19</sup>

For indeed, Christ himself was the centre and even the whole of Erasmus' theology. His main and always recurring objection to schoolmen was that they neglected the philosophy of Christ for that of the Stoics, of Plato, of Aristotle. A true pupil of Deventer and of



Gerrit Groot, Erasmus never tires of restating for his own contemporaries the old Franciscan theme: *Christus unus magister*. As a philosopher, as a theologian, he does not want anything more than the Gospel. Now neither Jesus Christ nor his Apostles has ever said a word about Aristotle, they have never taught anything like the philosophy of Averroes. In fact, they have never taught any philosophy at all, aside from the saving truth revealed to men by the Gospel and preached to the world by the Apostles. Such then should be our own philosophy; a Christian philosophy, that is, the philosophy of Christ. And should anybody object that this is a sorely unrefined and unlearned philosophy, we would readily answer that at any rate this is the very philosophy that has been taught by Christ, inculcated by his Apostles and confirmed by the lives of numberless genuine Christians, by the blood of countless illustrious martyrs.<sup>20</sup>

#### CONCLUSION

Let us now glance back at the long way we have followed together through ten centuries of Christian culture. In the beginning was Cicero, Ciceronian eloquence, and the *De Oratore*, with his copiously expressed wisdom. Then Ambrose came, and Jerome, and Augustine, all of them steeped in the classical tradition of the

Roman liberal arts, all of them *eloquentissimi sed doctissimi viri*, but all of them Christian saints, Fathers of the Christian church, and men dedicated to the task of turning classical culture into a handmaid of Christian wisdom. To one of them, whose education had been identically the same, St. Gregory the Great, we are indebted for the sending to England of St Augustine of Canterbury. Hence the first rise in Great Britain of a Christian classical culture successively represented by St Boniface, Benedict, the Venerable Bede and the early masters of the cathedral school at York. Around the end of the eighth century, one of the most brilliant representatives of this Christian classical culture, Alcuin, imported it from England into France, from whence, owing to the influence of his pupil Hraban Maur, it soon gained Germany. From the ninth to the end of the twelfth century, the study of the classical liberal arts never died, and its survival was constantly attended by a corresponding survival of the patristic type of Christian wisdom, as can be seen from the works of Hraban Maur, of St. Peter Damiani and St Bernard of Clairvaux.

The first serious threat against the supremacy of this culture appeared

with Roscelin, Abelard, and the sudden growth of dialectical studies in the eleventh and twelfth centuries. There immediately arose a protest against the threatening evil when John of Salisbury suggested, as its specific remedy, a general return to Ciceronian eloquence in the revised version of it given by St. Augustine. As you remember, John of Salisbury failed in his undertaking. Nothing could have stopped the progressive invasion of the faculties of Arts by the recently discovered philosophy of Aristotle. In the battle of the Seven Arts, Grammar was sorely defeated, to such an extent that the thirteenth century finally witnessed the rise of a new type of sacred learning: scholastic theology. By the words 'scholastic theology' I mean to designate any scientific exposition of the Christian revelation which borrows its technique from the dialectical philosophy of Aristotle. As compared with the doctrine of the Fathers, scholastic theology was a technically new type of sacred learning, because instead of borrowing its method from eloquence, it borrowed it from Aristotelian philosophy.

As I said, the triumph of scholasticism was almost complete in the second half of the eighth century, at least at Paris in France and especially

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at the university of Paris. Almost complete, but not quite. This is the time when even Paris produced the versified Latin grammars, and the dictionaries wherein Erasmus was later to learn his Latin. Outside Paris, Rome was watching with growing mistrust this philosophical invasion of the theological field. The Popes were learning to issue warning after warning; St Francis of Assisi and the spirituals were raising the banner of the imitation of Christ; 'Paris has destroyed Assisi' was the complaint of many pious souls besides Jacopane da Todi. When Petrarch made up his mind to fight for Cicero and St. Augustine against the recent invasion of Italy by the black army of the dialecticians, he galvanized the anti-scholastic opposition and paved the way to a restoration of Christian classical culture against the predominantly philosophical culture of the schoolmen. Then began the long series of the Italian Christian humanists, from Salutati to Ficino, whose main achievement it was after recovering the classical Latin authors preserved by the Middle Ages, to complete Latin humanism by Greek humanism as had been done before them by both St Jerome and Cicero.

While this humanistic reaction was taking place in Italy, and largely under its influence, a similar one was happening at the university of Paris and a third one was beginning in England, with the three visits of Chaucer to Italy (1372-8); a fourth one, curiously independent of Italy, was being started in Holland (Germany) by Gerrit Groot, and we have finally found Erasmus at the crossways of all these roads, obstinately working for a restoration of the Christian classical culture of St Jerome against the steady opposition of the schoolmen.

Such being the facts, what should be our conclusions?

(1) The first one will be that the popular antithesis: Middle Ages-Renaissance is an oversimplification. There has been no opposition between Petrarch and John of Salisbury, nor between Salutati and Hildebert of Lavardin, nor between Gerrit Groot and Joannes de Garlandia. In other words, the humanistic aspect of the Renaissance ... has been both a *continuation* of the Christian classical culture of the Middle Ages, and a *reaction* against the philosophical culture of the schoolmen. Since I have no intention of fighting against the

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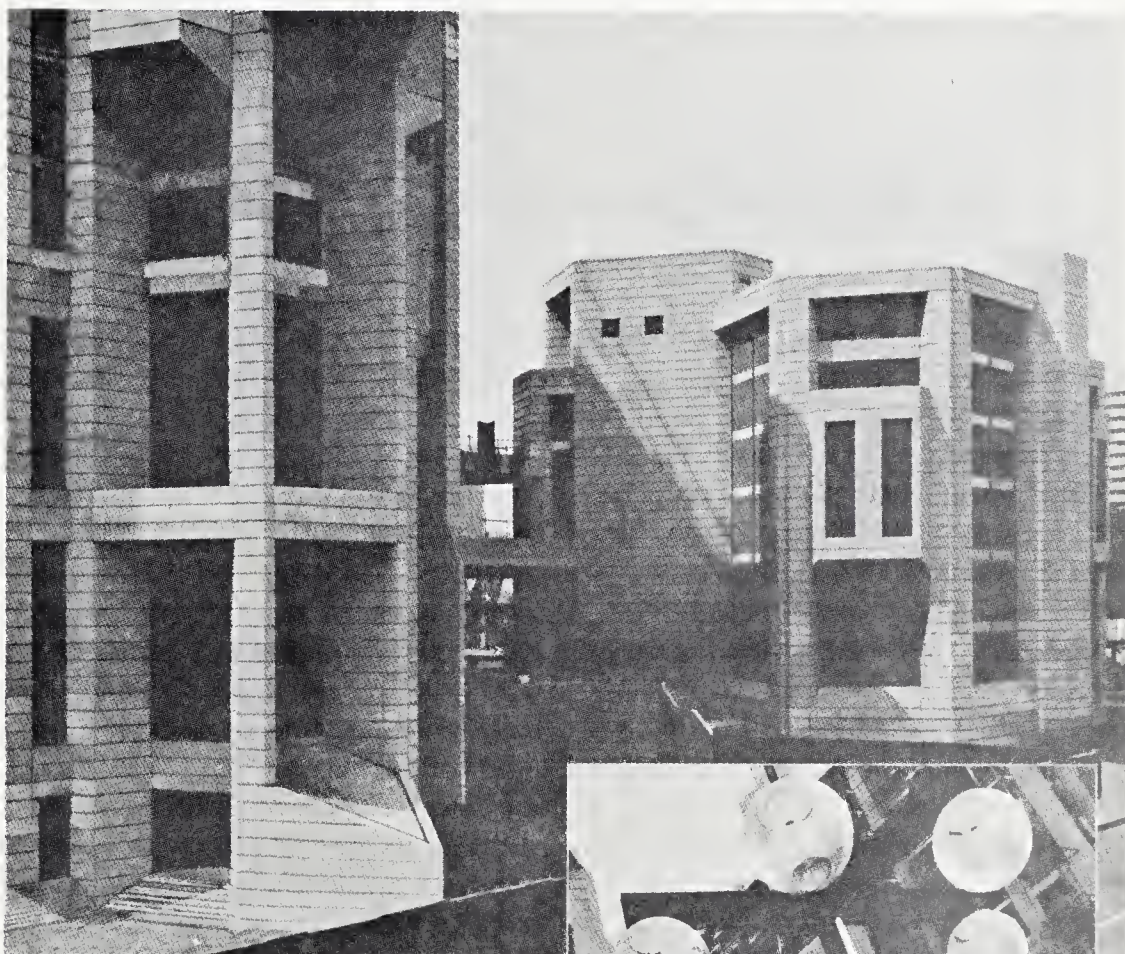
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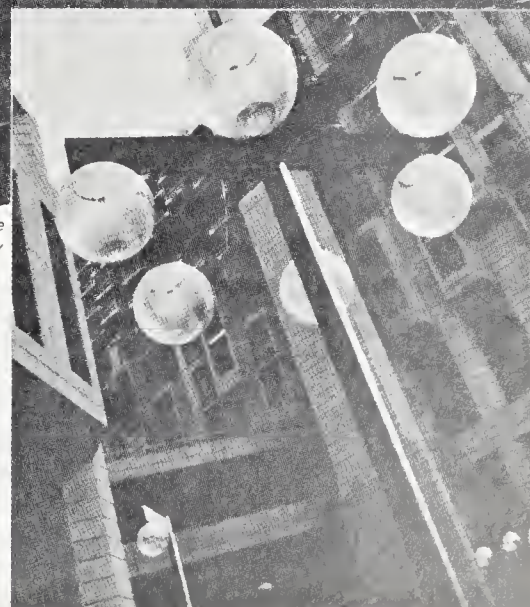


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so widely used word 'Renaissance,' I beg at least to move that it be used in contra-distinction not to the Middle Ages, but to scholasticism.

(2) Our second conclusion should be that the modern interpretations of the Renaissance are too often the translation, into the language of a certain history, of facts which actually happened in another history and should therefore be in another language. The better to clear up this rather cryptic statement, let us take an example. What our own contemporaries are interested in is best expressed by the title of J. H. Randall's book, *The Making of the Modern Mind* (1926). According to such historians, the Renaissance has been the starting point of this making of the modern mind. Consequently, the spirit of the Renaissance has been a 'new spirit,' a 'modern spirit' as by definition, and indeed, such appears the Renaissance if we look at it as the *terminus a quo* of the making of the modern mind.

Now, let us look at the same fact from the point of view of the very men who made this part of history. Far from boasting that they were modern, all of them, unanimously, were fighting against the moderns,

with and for the ancients. Of course we have a full right to say that, to us, it appears as a wholly modern thing to have then been against the moderns and for the ancients. My real point is different. It is that, if we write it that way, history becomes the history of what has happened to us instead of being the history of what has happened to them. By translating their own history thus in terms of our own history, we write their own history as if it were ours.

In the present case, the consequences of such a transposition are so big that they can hardly be calculated. The first prerequisite for any description of the Renaissance as the birth of modern times is some definition of what is to be modern. On this point historians usually agree: to most of them the dividing line between the Middle Ages and the dawn of the modern ages lies between mediaeval Christianity and modern paganism. By 'mediaeval Christianity,' they mean the mediaeval Roman Catholic Church. Hence the twofold consequence, that no mediaeval man can possibly have done anything that was modern, the heretics being naturally excepted; and that no man of the Renaissance can possibly have thought

or acted as a faithful son of the church, the few belated sixteenth-century schoolmen being naturally excepted.

That this arbitrary classification of the works and men has been the cause of numberless misrepresentations of men and their works, it would not be difficult to show. Let it now suffice to point to one of them, because it is the biggest of all, so much so that it can be considered as embracing them all. If we glance back at our past inquiry, we see at once that we have been dealing all the time with one and the same reality, namely the intellectual history of the Catholic Church. From St. Augustine of Canterbury, who was a monk, to Erasmus, who was also a monk, we have been continually dealing with clerics, monks, nuns, priests, bishops, cardinals, and even Popes. It is true we have met among them a few laymen,

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like Coluccio Salutati, but they were excellent Christians with nothing more at heart than the interests of the church. Less reliable characters, such as Poggio, Aretino, and Valla, have been unsatisfactory churchmen, yet churchmen they were, and their number has been exceedingly small as compared with that of the good ones. Just look around Erasmus: Gerrit Groot, Thomas à Kempis, Gaguin, Budé, John Colet, Fisher and More (two English martyrs), Erasmus himself, who certainly had his own weakness, yet stood solid as a rock on the Catholic side when the time came for him to choose between Luther and the church. In short, the only vantage point whence all these historical facts can be taken together and whence they exhibit any amount of historical continuity is that of the history of the Roman Catholic church. Let therefore this be our second conclusion: such as it appears within the limits of our historical inquiry, the only objective description of fifteenth- and sixteenth-century humanism is that which shows it as a particular moment in the history of the traditional culture of the Roman Catholic church.

(3) When I look at it in the light of so many accumulated facts, which could easily be supplemented by countless other ones, this conclusion appears to me as historically evident. Yet, I am fully aware that it would be turned down by most of our modern historians as an untenable paradox. I don't feel at all like arguing against them. I much prefer to ask myself if we are not ourselves responsible, at least up to a point, for such fundamental misunderstandings concerning our own history? I am afraid we are, not so much perhaps through any lack of historical knowledge as through our strange shyness in accepting the intellectual history of the church such as it is. The Christian wisdom of the Fathers of the church is part and parcel of it; it did not die with them; centuries after them, Bernard of Clairvaux, Cardinal Bellarmine, and Cardinal Newman have borne witness to its perpetual vitality. The theological science of the schoolmen is part and parcel of it; it did not die with them. Centuries later, John of St. Thomas, and even today, J. Maritain, have proved to the whole learned world its permanent validity. The Christian humanism of the Renaissance also is part and parcel of it; it

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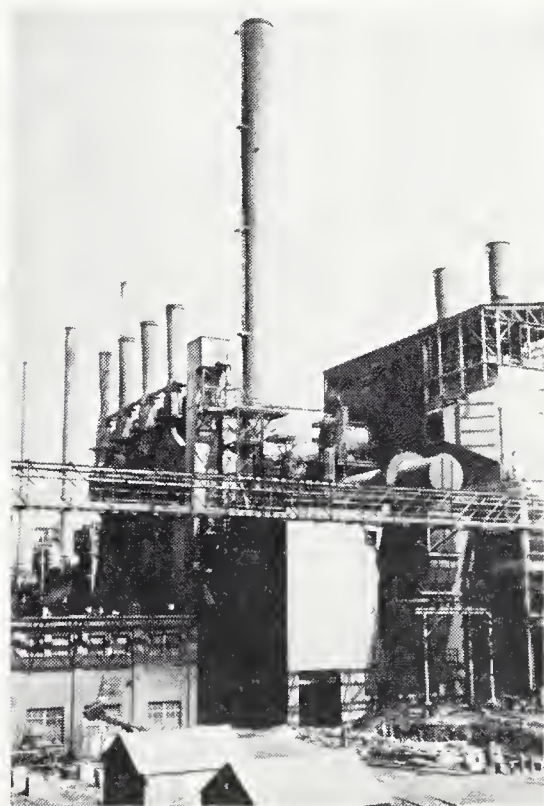
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did not die with Erasmus and very far from it, since his *Theologia Christi* was taken up by the Dominicans and inserted in the Catechism of the Council of Trent, while his own ideal of Christian culture was providing the backbone for the 'Rationes studiorum' of the Jesuits and, therefore, the very charter of Catholic culture in the whole civilized world during the seventeenth and eighteenth centuries. How far-reaching Erasmus' influence may have been could be shown by innumerable examples. By way of conclusion, I will quote you one, which I am borrowing from a book by Father William McGucken sj.<sup>21</sup> After saying, and rightly so, that the primitive ideal of the Jesuits had been 'to save what was best in Scholasticism and unite it to Humanism,' Father McGucken adds that even today, in the United States, 'the line of cleavage between Jesuit Latin classes and others is to be found in their striving to import to their students the art of writing Latin, unquestionably a survival of the earlier objective of all Latin teaching. *Eloquentia Latina*.'

The nineteen-centuries-long intellectual history of the Roman Catholic Church is made up of worlds within worlds. Nobody can pretend to grasp it in all its details; but we should at least remember that unless we grasp it as a whole, we are in great danger of misunderstanding each and every one of its parts. Scholastic culture does not make sense apart from patristic culture, and the so-called Renaissance does not make sense if we separate it from the general history of Christian culture, of which it is but a part.

#### NOTES

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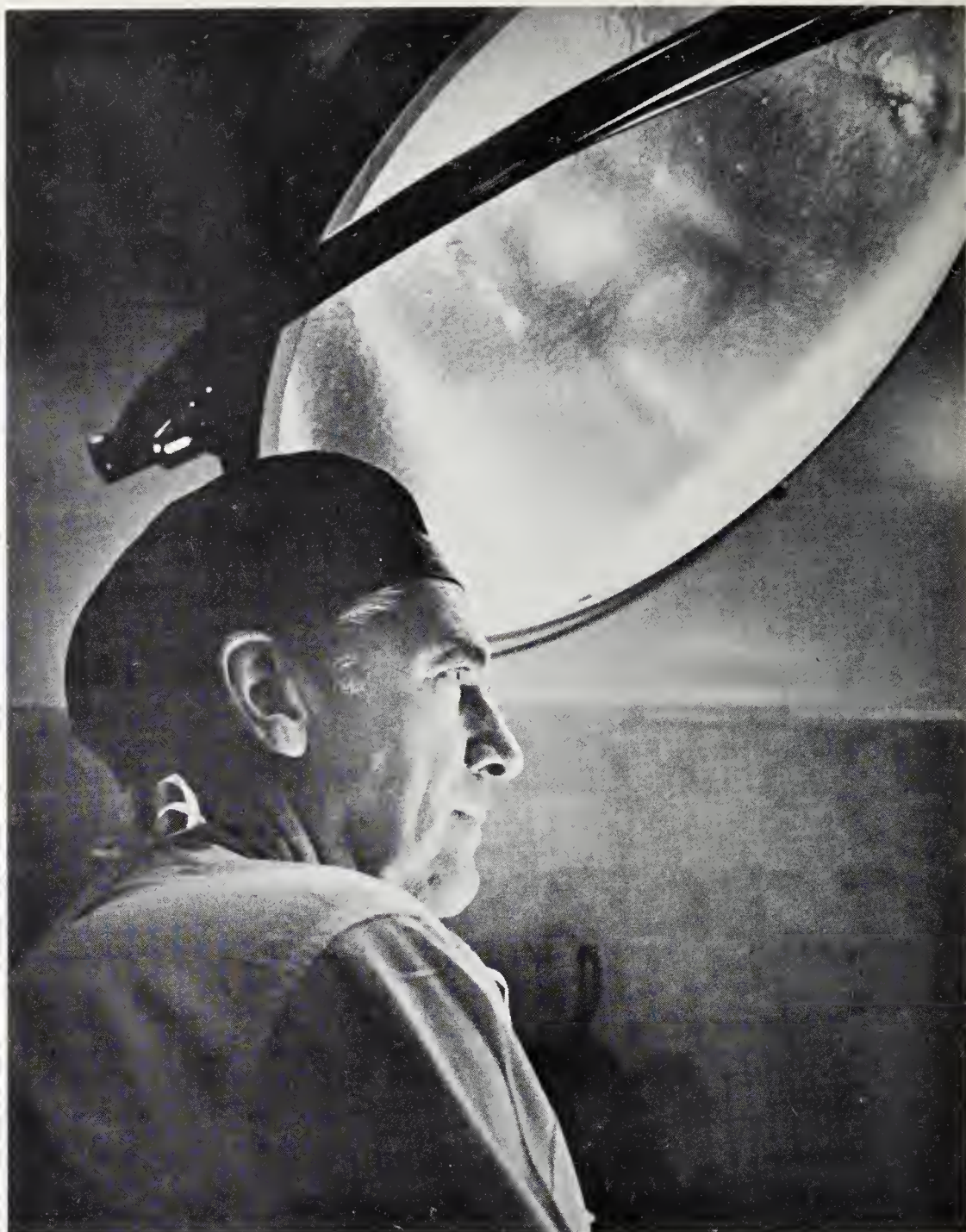
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